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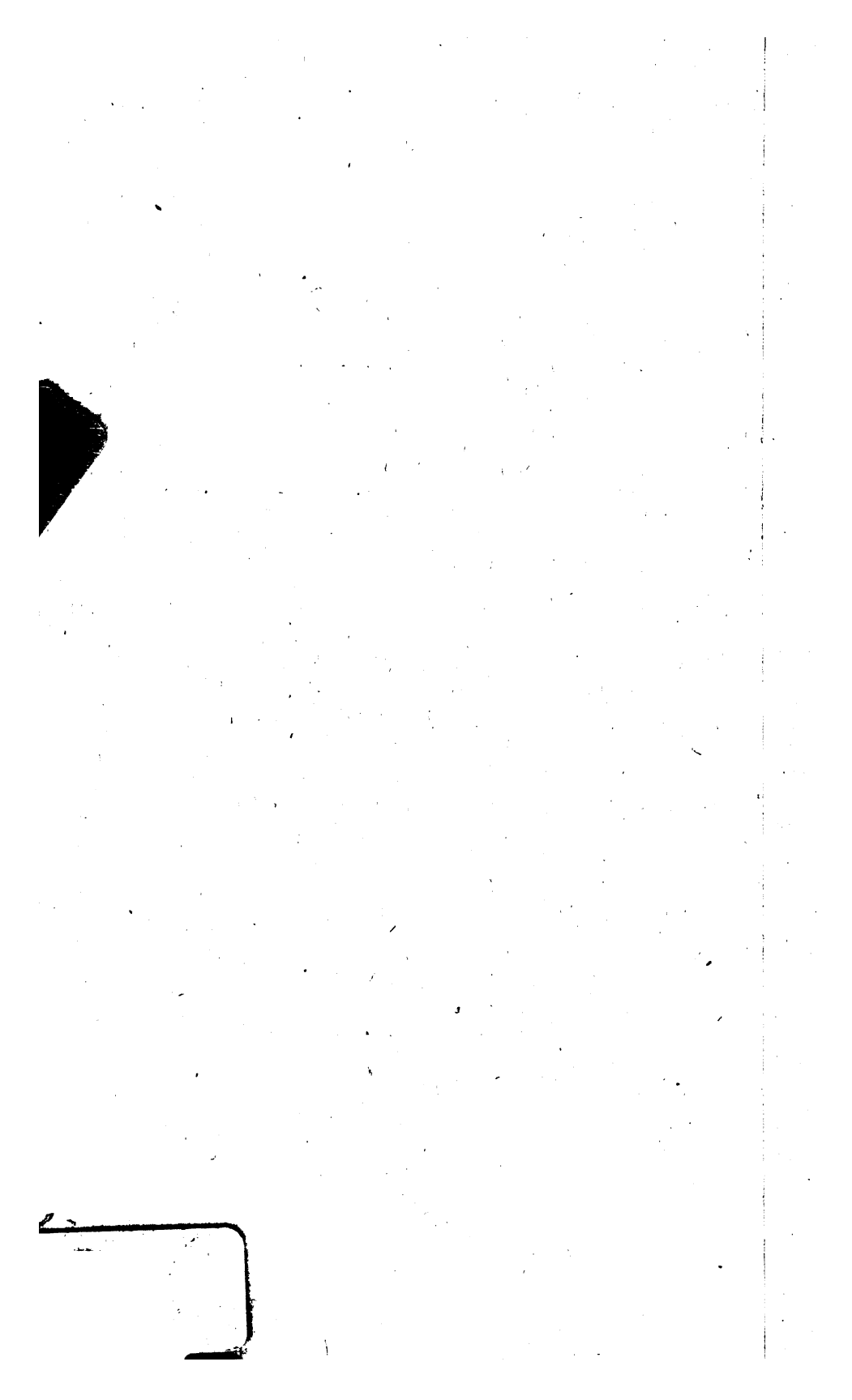
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Szaton
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My dear,

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Beaton

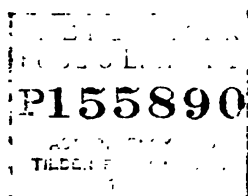
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A COMPANION
TO
SEATON'S MAP
OF
PALESTINE AND EGYPT.

LONDON:
PUBLISHED BY JAMES NEELE, ENGRAVER,
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1836.
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P R E F A C E.

TO be a companion to my Map of Palestine and Egypt, I have, since my return to Europe, at the request of many learned, pious, and highly respectable individuals, compiled this little work; and from a conviction, I so anxiously desire to communicate to others as alike the faith of the understanding and of the heart, that Christianity is true, and the greatest of all truths, I have taken infinite pains to adapt it to every class in society. That many passages, particularly in the historical parts of the Scriptures, cannot be properly understood without an acquaintance with sacred geography; that it tends to throw light on more, and to give them consistency and the reality of truth, is, I am happy in believing, too generally admitted at present to require greater proof than the increased demand for this Map, of which several thousands have been sold within a very short space of time. Independent of the information obtained with the skilful and competent persons who were my companions in the eastern world, I have availed myself of the publications of most of the distinguished authors who have

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written upon Palestine and Egypt. Among others Josephus, Strabo, Herodotus, Brocardus, D'Anville, the Chevalier D'Arvieux, Baron de Tott, Volney, Burckhardt, Buckingham, Drs. Shawe, Clarke, and Carpenter—these I have not only consulted, but sometimes used their words.

I have also given numerous extracts from the Scriptures, without stating, in a quantity of notes, which would make a bulky and expensive companion, the parts from which I quote; but my principal object is to induce the rising generation to search the *Bible* themselves, as being the best way to impress its important contents upon their memories. For it contains a revelation of pardon, which, as sinners, we all need. Still more, it is a revelation of human immortality;—a doctrine which, however undervalued amidst the bright anticipations of inexperienced youth, is found to be our strength and consolation, and the only effectual spring of persevering and victorious virtue, when the realities of life have scattered our visionary hopes; when pain and disappointment press upon us; when this world's enjoyments are found unable to quench that deep thirst of happiness which burns in every breast; when those whom we love as our soul die, and our own graves open before us.

A country must be truly blessed if governed by no other laws than those of this immortal book—so complete that nothing can be added to or

taken from it; it equally instructs a king* or a subject, gives counsel to a senate, authority and direction to a magistrate, cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence; sets the husband as lord of his household, the wife as mistress of her table; shows him how to rule, her how to manage. It teaches a man how to make his will, and how to set his house in order; appoints a dowry for his wife, entails the right of first-born, and shows how the younger branches shall be left.

The Bible prescribes and limits the sway of the sovereign, commands honour and obedience from children to parents, directs servants to be submissive, and promises the blessing and protection of its Author to all who follow its rules. It gives directions for weddings and for burials; promises food and raiment, and limits the use of both; defends the rights of all, and threatens vengeance to every defrauder, over-reacher, and oppressor.

It is the best and the oldest book in the world, contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction to every state and degree.

It contains the profoundest mysteries that ever were revealed, brings the best tidings, and affords the best comfort to the inquiring and disconsolate;

* Deut. xvii. 18.

it exhibits life and immortality, and shows the way to everlasting glory.

The Bible is a brief recital of all that is past, a certain prediction of all that is to come; resolves all doubts, eases the mind and conscience of all scruples, reveals the only living and true God, shows the way to him, sets aside all other gods; describes the vanity not only of them, but of all that trust in them.

This book of wisdom condemns all folly, and makes the foolish wise; it is a book of truth, that detects all lies and confutes all errors—a book of life that tells the wicked to turn from everlasting death.

It is the most compendious, the most authentic, and most entertaining history that ever was published; contains the earliest antiquities, strangest events, most wonderful occurrences, heroic deeds, and unparalleled wars, ever recorded.

It describes the celestial, terrestrial, and infernal worlds, the origin of the angelic myriads, human tribes, and infernal legions; it will instruct the most accomplished mechanic, and the profoundest artist—will teach the best rhetorician, and exercise every power of the most skilful arithmetician.*

It corrects the philosopher, guides the astronomer, and exposes the subtle sophist; is a complete code of laws; a perfect book of divinity, an unequalled

* Rev. xiii. 18.

narrative, a book of lives, of travels by land and voyages by sea.

It is the best covenant that ever was agreed on, the best deed ever sealed, the best evidence ever produced, the best will and testament ever made.

To understand it is to be wise indeed ; to be ignorant of it, is to be destitute of wisdom.

It is equally adapted to the capacity of the school-boy or his master ; contains a profound treatise for a sage, is an ignorant man's dictionary, an educated man's directory.

In it are witty inventions for the ingenious, wise sayings for the grave, and it is its own interpreter.

It will teach its reader, that when called upon to resign his spirit to Him who gave it, a knowledge of its contents will make him a companion for angels instead of men.

It encourages the warrior, promises an eternal reward to the conqueror, points out a faithful guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust ;* provides a father to the former, a husband to the latter ; and what crowns all is, that the Author is without partiality and without hypocrisy, "in whom is no variableness nor shadow of turning."

That the Holy Scriptures, like other ancient writings, have, in some degree suffered by passing through the hands of men, is evident from the

* Jer. xlix. 11.

various readings both in the Hebrew Bible and in the Greek Testament. But although the sacred volume thus partakes of the imperfection which attaches to all material objects, Christians have ever been ready to adore that especial providence which has so signally preserved it from *essential* harm. They reflect with pleasure that the lapse of time, and the carelessness of transcribers, have not been permitted to deprive the Scriptures of a single doctrinal truth, or a single moral principle; that the wisdom, riches, and harmony of their contents afford abundant proof that they come from God; and that as the original record of all religious truth they stand, and ever must stand, unrivalled and alone.

When I mention, that passing successive days under a burning sun, and nights with a heavy Egyptian dew falling, in a small cangia upon the Nile; that a tomb in the desert of Lybia was my chamber when examining the pyramids of Geeza, sleeping in which has greatly weakened my sight; that it has been necessary, in the compilation of such a Map and companion, not only to consult, but to study, a great number of authors; and that this has generally been my occupation in the evening after attending to other pursuits throughout the day; the critic may be disposed to deal mercifully with my endeavours, or, for the benefit of society, to improve them.

ROBERT SEATON.

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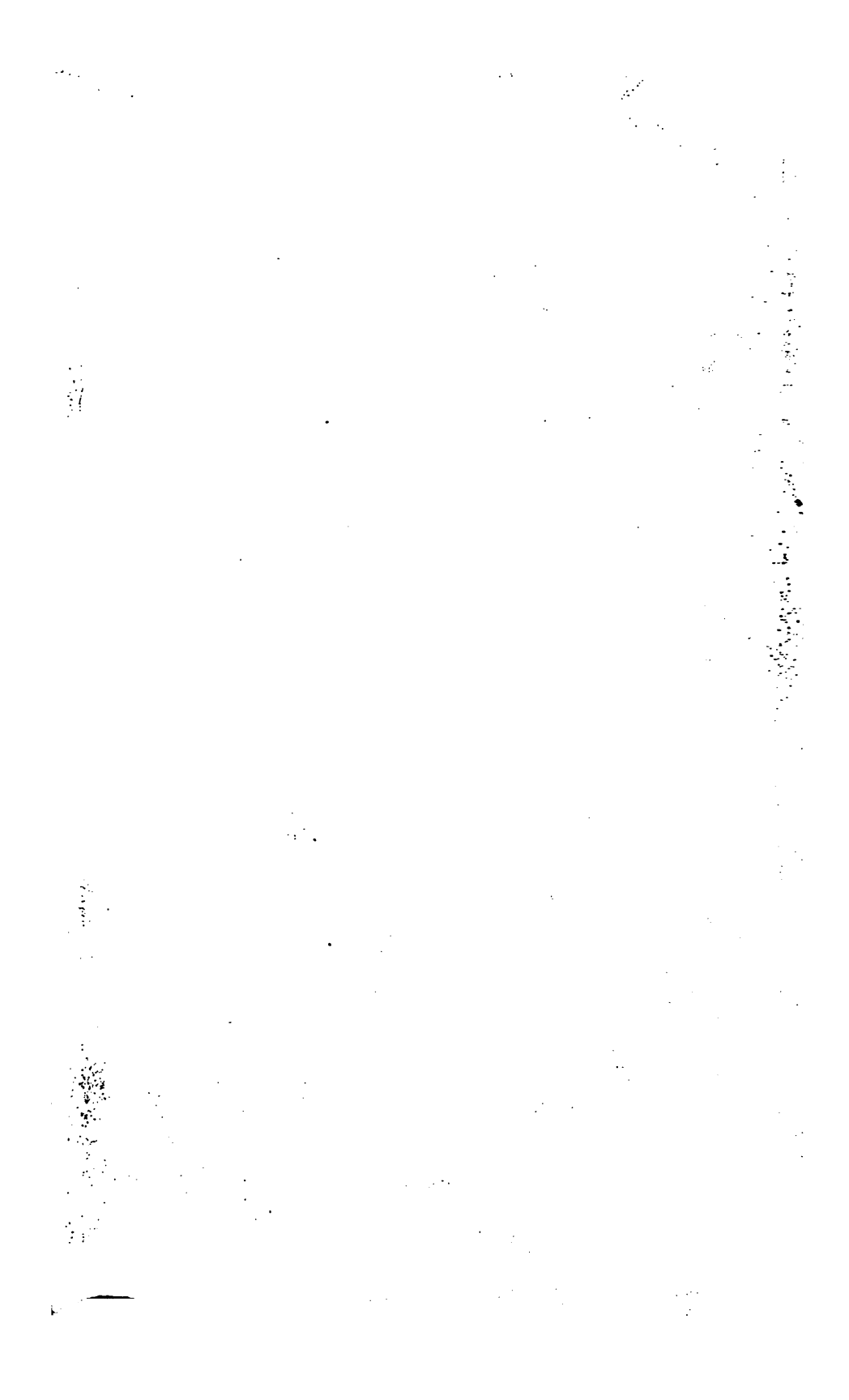
THE PROVOST OF ETON.

DR. CHALMERS.

PROFESSOR WILSON.

DR. LANT CARPENTER.

AND ABOVE FIVE THOUSAND OTHER RESPECTABLE PERSONS.



PART I.

P A L E S T I N E.



PALESTINE.

General History of Palestine;—Particular History of Cities, Rivers, Lakes, and Mountains;—Temple of Jerusalem;—Paley's Comments upon St. Paul;—Montgomery on Prayer.

AFTER the flood the world was inhabited by Noah and his family, by whom it was peopled. Noah's sons were named Shem, Ham, and Japhet. Ham had four sons, of whom the youngest was Canaan, whose descendants were the first inhabitants of the land of the Jews; it was, therefore, called the land of Canaan, and was divided into several parts, called after the names of Canaan and his sons. The Palestines, or Philistines, who were the descendants of Mizraim, Canaan's brother, dwelt upon the sea-coast; in after ages the whole country was, therefore, called Palestine. It is in length about two hundred miles and in breadth about eighty.

When the children of Israel were to take pos-

session of the land in the time of Joshua, there were seven nations, or small kingdoms, contained in it, viz. the Hittites, Amorites, Gergashites, Canaanites, Perizzites, Hivites, and Jebusites; of these the most enterprising and warlike, the Amorites, having extended their conquest beyond the river Jordan, overcame the Moabites, residing principally upon the plains of Moab, placed themselves in their country, between the river Arnon and the brook Jabbok, and drove them to the south of the Arnon; these seven nations it was foretold the children of Israel would root out, and settle themselves in their places; the prophecy was fulfilled to a certain extent; some of the old inhabitants, however, remained to their great annoyance: of these were Tyre and Sidon, the Jebusites, who dwelt in or about Jebus or Jerusalem, and the Philistines, a strong and warlike people, on the sea-coast, by whom God often punished the Israelites, when they sinned against him. On the west was the Mediterranean Sea, then called the West or Great Sea. On the north-west was Canaan, generally called Phœnicia: Mount Lebanon, and Coele Syria, were in the north and north-east. The Edomites, or

Idumæans, were in the south; these were the posterity of Esau, Jacob's brother, who, for selling his birthright, was named Edom, which signifies in the Hebrew language, red; among these lived the Amalakites, so called from being descended from Amalick, grandson of Esau. The Moabites, descendants from Moab, one of Lot's sons, were on the other side of the Dead Sea, and bounded by the river Arnon. South-eastward beyond these were the Midianites, descendants of Midian, one of the sons of Abraham. The kingdom of Basan was beyond the Amorites; and the Ammonites, who were descended from Ammon, the younger of Lot's sons, were on the east side of the river Arnon.

After the country was subdued by the children of Israel, it was divided into twelve departments or provinces, called tribes, according to the number of Jacob's twelve sons. Levi's family were to attend on the priest's office and holy rites, without any worldly incumbrance, and having, besides the first-fruits and their share of the offerings, a tenth part of the produce of all the country, had no distinct department, but towns allotted them dispersed among all the tribes; these towns

had their suburbs with some land round them, And Joseph's two sons, Ephraim and Manasseh, having been adopted by Jacob, were made heads of tribes, and are reckoned instead of Joseph and Levi; the tribes were, therefore, Judah, Benjamin, Simeon, Dan, Asher, Naphtali, Zebulon, Issachar, Gad, Reuben, Ephraim, and Manasseh, of which Reuben, Gad, and half Manasseh's tribe, had their part beyond Jordan: Dan, or Laish, was the town most to the north in the land of Canaan; Beersheba, that most to the south, from whence the scriptural saying, from Dan to Beersheba, signifying from one end of the land to the other.

When four hundred and seventy-six years after their first settlement Jeroboam made the breach, the kingdom became divided, and the part that adhered to Solomon's son, Rehoboam, was called the kingdom of Judah, consisting of two tribes, Judah and Benjamin, the chief city of which was Jerusalem, and the part that Jeroboam reigned over was called the kingdom of Israel: it consisted of the remaining ten tribes, of which Samaria was the chief city.

About two hundred and fifty-four years after

this division, when the Assyrians had made captive the children of Israel, or the ten tribes, they placed strangers in the chief parts of the country, some remains of these tribes still existing in the northern part of Galilee.

One hundred and forty years, or thereabouts, when the Babylonians, after the destruction of the kingdom of Israel, had carried away captive the people of the kingdom of Judah, their part of the country lay desolate and uninhabited till the Jews returned from their captivity.

When this event happened, in the time of the second temple, and in the days of our Saviour, the chief part of their country on this side the Jordan was divided into three provinces, of which Judea was the south, Galilee the north, and Samaria between them; the city of Jerusalem was in Judea, and in it the temple of Solomon. The Samaritans, or Cuthites, dwelt in Samaria, whose ancestor, the king of Assyria, sent them thither when he had carried away captive the ten tribes of the children of Israel; the Samaritans were therefore held in detestation by the Jews. Galilee was divided into Upper and Lower: Galilee to the north was called Galilee of the Gentiles,

from being nearest to and nearly encompassed by their territory; it was inhabited by Jews and Gentiles equally; Lower Galilee was nearer to Samaria. The residence of the Roman governors of Judea, Festus and Felix, who are spoken of in the Acts of the Apostles, was at Cæsarea, situated in Galilee, on the sea-coast, of which it was the metropolis: this city was built by Herod. Nazareth, where our Saviour lived till his manifestation of himself, from whence his followers were called Nazarenes, where also lived Joseph and Mary, was in this country.

Bethsaida and Capernaum, so frequently mentioned in the New Testament as being the resort of our Saviour, to teach and to preach to the people, was also situated in this country. Near its sea was the mount on which Christ sat when he preached the sermon. Out of Galilee Christ chose his twelve apostles, and it was here he showed himself after his resurrection. No greater proof could be given of the humility of our Saviour than by choosing this country for his residence, nor of his divine power than by selecting from its inhabitants, to found his church and to convert the world, those the most unlikely of themselves to

produce any thing either great or good ; for the people here were despised by the Jews as being rude and unlearned ; their speech was broad, their accent bad and different to others. From these circumstances Peter was discovered to be a Galilean, for his speech betrayed him. The Galileans were so generally esteemed to be a rough and uncivilized people, so devoid of religion and suavity of manners, that both Jews and Gentiles thought they could not reproach our Saviour and his Apostles in stronger terms than by calling them Galileans.

Peræa, or the country beyond Jordan, was that part which lay on the east side of the Jordan, and was formerly the seat of the Amorites, and after them of the tribes of Reuben and Gad ; Iturea and Trachonites were to the north of it: the bordering country on the south retained its original name Idumæa. From the north to the south, along this country, runs the river Jordan. As you pass the plains of Jericho towards this river, within a short distance of and along its course, is a small descent, called the first or outermost bank, as far as which it sometimes overflows : after descending this bank, you go some distance upon a level strand, before

you arrive at the immediate bank of the river ; upon the second bank grow various sorts of trees and bushes, among others the tamarisk and willow, so thick as to impede your view of the river ; in these thickets were formerly numerous kinds of wild beasts, who being washed out of their hiding places by the overflowing of the river, gave occasion to the allusion of Jeremiah the prophet, " he shall come up like a lion from the swelling of Jordan." When this river reaches the lower Galilee it opens into a broad water, the sea of Galilee, called also the sea of Tiberias, from the celebrated city of Tiberias being situated upon its banks, it is otherwise named the lake of Genesareth, the length of this lake is about fifteen miles, its breadth about six. According to Josephus, " the breadth thereof is forty furlongs, and besides those a hundred more, or a hundred and forty in length, and it has in it a great variety of fish, which for taste and shape are not to be found any where else."

The Jordan, after passing this lake, becomes more narrow, and directing its course to the south end of the Holy Land, unites with the Dead Sea, where anciently were situated the cities of Sodom and Gomorrah, consumed by fire and brimstone,

sent from heaven on account of the wickedness of their inhabitants.

So productive and luxuriant was the land of Canaan, that a wilderness, or the deserts spoken of in the Scriptures, were not the sterile wastes of land generally supposed by that appellation, and such as surround Egypt. A desert was a part of the coast more open than the rest, with hills and woods, and containing some towns : of this nature was the wilderness of Judea, and the desert of Zin, or Paran, where Nabal dwelt. It has been observed by a modern author, speaking of the wilderness of St. John the Baptist, that "a wilderness it is called, as being very rocky and mountainous ; but it is extremely well cultivated, and produces plenty of corn, olive-trees, and vines."

The caves and dens so often spoken of in the Scriptures as being situated in mountains and rocks, and so large that "Obadiah hid a hundred men of the Lord's prophets by fifty in a cave ;" that "the five kings discomfited by Joshua hid themselves in a cave in Makhedah;" and that "David escaped to the cave of Adullam," were cut out of the rocks and mountains as a refuge in time of war ; it is presumed that the Canaanites,

an extremely warlike and gigantic people, dug many of these, and it is equally probable that the Israelites increased the number.

It is recorded in Scripture, "that when the hand of Median prevailed against Israel, the children of Israel made them dens that are in the mountains and caves, and strong holds," and that the people in distress "did hide themselves in caves and rocks and in pits."

A better idea of the fertility of this country cannot be formed than by the promise made by the Almighty to the Israelites, that "it was a good land—a land of brooks, of waters, and of fountains, a land of wheat and barley and vine and fig-trees, a land of oil, olive, and honey."

Josephus describes it in these words: "In both the Galilees there are fat and fruitful pastures, and they are plantéd with all sorts of trees, so as to entice those who are no great lovers of husbandry; there are cities and villages in abundance, by reason of the fruitfulness of the soil. The country of Samaria is wonderfully fruitful; there is great plenty of grass, and it yields a large increase of milk. Judea, like Samaria, is mountainous and rich, fit for husbandry, and well stored with trees."

The temper and employment of the Jews, when in their own land, is thus also described by their celebrated historian and countryman, Josephus. "We live in a midland country, and for the matter of trade and ramble, we never trouble our heads upon either of these accounts. Our cities lie remote from the sea, the soil fruitful, well dressed, and well cultivated; our greatest care is for the maintenance and education of our children, and to have them trained up to piety and in obedience to the laws of our country; and this we reckon the main business of our lives. We have a peculiar way of living to ourselves, which gives us to understand that in times past we had no communication with the Greeks, as the Egyptians and Phœnicians had, neither did our predecessors make inroads upon their neighbours for the enlarging of their estates."

Acre, formerly *Accho*, was anciently called *Ptolemais*, and a bishop's see: it is situated at the north angle of a bay in a semicircle of three

leagues, as far as the point of Mount Carmel. Its low situation, in the vicinity of marshes, renders it unhealthy, and the plague often visits it. It was surrounded by a triple wall and dry ditch, but after the expulsion of the Knights of St. John of Jerusalem, Acre fell rapidly into decay, and was almost deserted ; till the bashaw Digezzer, by repairing the town and harbour, and adding a number of new works, made it one of the most flourishing towns upon the coast. This man was so well known for his courage and barbarity, that the latter conferred upon him the epithet of Dijezer, or butcher.

During the crusades, Acre suffered several sieges, and was for nearly two centuries the principal seat of the Holy War. In 1191, it was taken by the crusaders, from Saladin, who lost above ten thousand men in defending it. The principal trade consists in exporting cotton produced in the adjacent districts, and importing rice for the subsistence of the town and neighbourhood. It is famous in modern times for the successful stand it made, with the aid of the British forces under Sir Sidney Smith, against the French, commanded by Buonaparte, who was obliged to raise the siege after

failing in his twelfth assault, and after investing it for sixty-one days.

Acre is twenty-four miles south of Tyre, and seventy-three north-west of Jerusalem.

Acaron, formerly a powerful city of the Philistines, in the tribe of Dan, called in Scripture Akron: this was the place of the idol Belzebub.

Adullam, a town in the tribe of Judah, near the river Eschol. In a cavern near which, David concealed himself with four hundred of his followers.

Ammonites, descended from Ammon, one of Lot's sons. These people occupied the country lying to the eastward of Gad and Reuben, and were bitter enemies of the Israelites. Arabs, living in miserable huts and tents, are now the principal inhabitants.

Anathoth, a few miles from Jerusalem, celebrated as the birth-place of Jeremiah the prophet.

Anti-Libanus, mountains forming the eastern part of the chain of Lebanon. The vallies between

the hills produce olives, figs, and all other sorts of fruit known in the Holy Land, in the greatest abundance, and appear every where covered with spontaneous vegetation.

Argob is one of the most fruitful districts of East Manasseh : it formerly contained sixty walled towns, called Havoth-Jair.

Askalon, situated between Gaza on the south and Joppa on the north. This ancient city was one of the five satrapies or principalities of the Philistines, and the birth-place of Herod the Great. It was here, in 1191, that Richard the First, of England, fought one of the greatest battles of that age: he defeated Saladin at the head of three hundred thousand men, whose loss in the engagement was forty thousand, and the crusaders obtained possession of the city. The truce concluded between Richard and the sultan after this battle was for three years, three months, three weeks, three days, and three hours, when Richard returned to England. Askalon is in the tribe of Dan upon the Mediterranean sea, south-west of Jerusalem, and is called by the Arabs Scalona.

Asphaltites (Lake,) *Dead Sea*, or *Sea of Sodom*, called *Asphaltites* from the sulphur it contains, the dead sea from the immobility of its waters, and from its containing neither animal or vegetable life; and the sea of Sodom, from Sodom being the chief of thirteen cities (according to Strabo) which anciently stood there. Its waters are much saltier than the sea, supposed to be occasioned from mines of fossil salt found on the side of the mountains on its southwest shore. On this shore are also found sulphur, bitumen, and hot springs. The evaporation from the surface of this lake is so great as to carry off the waters brought into it by the Jordan; its length was formerly, according to Pliny, about one hundred miles, its breadth about twenty-five, and may now be stated at about two-thirds that extent. This noble expanse of water is nearly enclosed by lofty mountains of uncommon grandeur, resembling by their position the shores of the lake of Geneva opposite to Lausanne; and to the north are seen the fertile pastures of the plains of Jericho, watered by the river Jordan. Strabo reckons thirteen, but the author of the book

of Genesis only five towns that were overwhelmed by this lake, and of these Sodom and Gomorrah are alone stigmatized as peculiarly the objects of the Almighty's vengeance. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven." — Genesis xix. 24.

Beersheba, signifies the well of an oath. This town is in the tribe of Simeon, upon the southern border of the Holy Land, south-west of Hebron. The limits of Canaan were considered to be from Dan to this town.

Belus, (river,) discharged itself into the Mediterranean, at the north-east part of the bay of Acre; it is now dried up. According to Pliny, it is to an accidental occurrence on the banks of this river that the invention of glass is to be attributed. The crew of a merchant vessel freighted with nitre, debarked on the shore to prepare dinner, but not finding any stones at hand to support the culinary vessels, they brought for that purpose some balls of nitre from the ship. The action of the fire incor-

porating these with the sand, produced a transparent fluid, which the sailors did not fail to remark, and thence furnished a hint for the ingenuity of their country's artists.

Bethlehem, the birth-place of our Saviour, about six miles south of Jerusalem. On entering an archway of this city is seen an antique well, at which it is said King David expressed a wish to drink. In Bethlehem is a splendid church, built by the empress Helena, in the form of a cross, and a monastery of Franciscans, through which is a square, said to be the spot where the innocents are buried ; beyond this are passages to the tombs of St. Jerome, St. Paula, and Eusebius of Cremona, and a grot or cell, the lodging-place of St. Jerome, when he translated the Bible ; another passage leads to a vault, in the middle of which is a star formed of white marble inlaid with jasper, to mark the place where our Saviour was born ; and near it the manger where he was laid, hewn out of the natural rock, now lined with white marble, and where silver lamps are constantly kept burning. Several of the stables here are also formed out of the solid rock. Bethlehem is situated upon an eminence,

producing vines and olives in great abundance, and near it is the valley of Rephaim, celebrated for the victories of David over the Philistines. Wilson says, speaking of the different towns in Palestine, "I afterwards entered Bethlehem, the very cradle of the Christian world, and under feelings which absolutely overpowered me, on reflecting that here was the sacred spot where he came forth who was to be the ruler of Israel."

Bethany. The remains of an old castle are here shown, which it is affirmed belonged to Lazarus. There is a descent of twenty-five steps to the room where he was laid, and the tomb out of which he was raised.

Cana, in Galilee, is situated upon a gentle eminence, on which, at a spring, by turning the water into wine, our Saviour performed his first miracle. It was here that St. Athanasius converted Philip, and here are seen the remains of a church said to have been erected over the spot where the marriage feast of Cana was celebrated : near it is the mount from whence our Saviour is supposed to have delivered his memorable sermon, inculcating a doctrine of

elevated morality, which no previous system of ethics had ever contemplated.

Cæsarea, named by Herod in honour of Augustus, and dedicated by him to that emperor, in the twenty-eighth year of his reign, probably the most renowned city of all Syria, and particularly celebrated as the spot where the scholars of Tarsus made their eloquent appeal in the audience of the King of Judah. This once famous city is now little more than a heap of ruins.

Dor, between Cæsarea and Mount Carmel, anciently the capital of this district.

Damascus is a large and flourishing city, and was once the capital of the kingdom of Syria. It is about sixty miles from the sea, situated in a beautiful and extensive plain, encompassed by fruitful gardens, enclosed by hills, and watered by the rivers Pharpar and Abana. Many of the houses are ornamented with cupolas, which, with a variety of mosques, in different parts of this city, give it an extremely handsome appearance, though

the streets are narrow and gloomy, and there is no square or open place as in the other cities of the east. Damascus formerly excelled in the manufacture of sword blades and fire arms, now quite equalled by those of England. Mixed silks and cottons, soap and leather, are articles still manufactured here. The pachalic of Damascus comprehends nearly the whole eastern part of Syria. The caravans from Bagdad convey to it the merchandise of India and Persia; but the principal caravan is that which goes with pilgrims from the north of Asia, whose number amounts to nearly fifty thousand annually. Its population has been computed at one hundred and thirty thousand, of whom the Jews, who have several synagogues, are said to amount to twenty thousand, Christians fifteen thousand, and the remainder Arabs and Turks. The females are celebrated for their beauty, and the city much less visited with the plague than most others in the western parts of Asia.

Damascus is about one hundred and thirty miles N. N. E. of Jerusalem.

Dan or *Laish* is the most northern city of Palestine, under the mountains of Lebanon, near

which is the residence of an English lady of noble family.

Endor, north of Jerusalem, in the tribe of Issachar, the dwelling-place of the celebrated witch, to whom Saul went for council.

Ephraim, a town of Benjamin, to which our Saviour retired after having raised Lazarus from the dead.

Esdraelon (the Plain of) is nearly fifty miles long and twenty broad; a vast meadow, covered with the richest pasture, with not a house or tree to be seen upon it, and surrounded by mountains. "This has been," as Dr. Clarke observes, "a chosen place of encampment, from the days of Nebuchodonosor until the march of the French troops commanded by Buonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christians, Crusaders, Egyptians, Frenchmen, Turks, and Arabs, 'every nation which is under heaven,' have pitched their tents upon the Plain of Esdraelon, and beheld the various banners of their nations wet with the dews of Tabor and of Hermon."

Galilee (Sea of) or Sea of Tiberias. This immense lake, or sea, is almost equal in length to that of Geneva. Josephus, in speaking of the exceeding fertility of the cultivated plains leading to its borders, and of the extraordinary aptitude both of the climate and soil towards the production of fruit and vegetables, says, "that plants requiring elsewhere a difference of temperature, thrive here as if the seasons were in competition which should produce most; figs and grapes continue for ten months out of the twelve, and other fruits throughout the whole year." It was here that Christ stilled the sea and the winds.

Gibeon, about ten miles north of Jerusalem, in the territories of the tribe of Benjamin, anciently the capital of the Gibeonites, who were descended from the Hivites, and who imposed upon Joshua. The tabernacle and altar of burnt-offerings spoken of in the book of Chronicles, were removed to Gibeon about the end of David's reign, and continued there in the early part of Solomon's.

Gibeah, in the tribe of Benjamin, celebrated as the birth-place of Saul.

Gaza, upon the borders of the Mediterranean Sea, one of the five principalities of the Philistines. Alexander the Great destroyed it, and from the ruins was afterwards built a small town of the same name.

Gilead, a district in Gad, east of the river Jordan, famed for its balm.

Gilgal, north-east of Jericho. It was here that the Israelites encamped after their passage across the Jordan.

Gomorrhah was in the plain of Sodom, and destroyed by the Almighty on account of the wickedness of its inhabitants. Some modern travellers suppose that the ruins now visible from the decrease of the Dead Sea, are those of the cities of Sodom and Gomorrhah.

Hazor, north of the Sea of Galilee, where dwelt the mighty king of the Canaanites, Jabin, who was destroyed by the children of Israel. Hazor was the capital of Jabin, and spoken of by Joshua.

Hebron, centrally situated in the territories of the tribe of Judah, was a royal, levitical, and a city of refuge.

Hermon, (Mount,) the eastern boundary of the great plain of Esdraelon, which is formed by this and the range of hills that adjoin it. The nightly dews that fall here afford sufficient moisture for the purposes of vegetation.

Jabbok, a brook running through Gad, and falling into the river Jordan. It is mentioned in the book of Genesis that Jacob passed over this brook before he met Esau.

Jaffa, called in scripture Joppa, one of the most celebrated and ancient sea-ports in the world, stands on the side of a hill, and is in circumference about two miles. It was here that Jonah embarked on his mission for Nineveh; Peter raised Tabitha from the dead; and Solomon imported by it the materials for building the Temple of Jerusalem. Jaffa was laid waste in the time of the Crusades, and afterwards destroyed by an earthquake. It was taken by the French under Buona-

parte in February 1799, when four thousand Turkish prisoners were subjected to military execution; they were those, who, on the surrender of El Irish, were dismissed on their parol, and furnished by him with the pecuniary means of retiring to their respective habitations; but it was expressly stipulated that they were not to appear in arms against the French during the continuance of the war in Syria, after which they threw themselves into Jaffa, and formed part of the garrison for its defence. It is now inhabited by Turks and Arabs, with a mixture of Greeks, Maronites, and Armenians. The houses, which are small, are surrounded by the ruins of the ancient walls and towers. The harbour is nearly destroyed, and the water so shallow that vessels can neither load or discharge their cargoes near the town. The principal commerce is in grain and rice from Egypt. The Franks, Greeks, and Armenians, receive into their houses pilgrims from different nations, and the money paid for provision to visit the Holy Land is partly sent to Mecca, partly to Constantinople. The population was computed at seven thousand, which the plague, within the last three

years, has reduced to little more than half that number.

Jericho, called also the city of Palms, from the number of palm-trees that grow near it, is reduced from a magnificent city to a little mean village, consisting of a square tower, surrounded by wretched huts and tents belonging to the Arabs, without any vestiges of its former splendour. It is about twenty miles from Jerusalem, and was remarkable for being the first city invaded by the Israelites after their passage over the Jordan, when it was taken by the singular fall of its walls.

Jordan, a celebrated river, which runs from the north to the south of Palestine. It forms two lakes, one formerly called the Sea of Galilee, or Lake of Tiberias, now the Sea of Cinneroth, the other the Lake Asphaltites, or Dead Sea. The Jordan is about as wide parallel with Jericho as the Thames at Windsor.

Jerusalem is said to owe its origin to Melchisedech the high priest, who traced its limits on the

hills of Moria and Acra, nineteen hundred and eighty-one years before the appearance of Jesus Christ. The founder gave it the name of Salem, a term expressive of its being designed for the habitation of peace. About sixty years afterwards it fell into the hands of the Jebusites, a tribe descended from Jebus, the son of Chanaan; they gave this city the name it still bears, Jerusalem, or the "Vision of Tranquillity." Dr. Shaw says, "the hills which stand about Jerusalem make it appear to be situated as it were in an amphitheatre, whose area inclineth to the eastward. We have no where, as I know of, any distinct view of it; that from the Mount of Olives, which is the least, and perhaps the furthest, notwithstanding at so small a distance, that when our Saviour was there, he might be said almost in a literal sense, 'to have wept over it.' There are very few remains of the city, either as it was in our Saviour's time, or as it was afterwards built by Hadrian, scarce one stone being left upon another, even the very situation is altered; for Mount Sion, the most eminent part of Old Jerusalem, is now excluded, and its ditches filled up; whilst the places adjoin-

ing to Mount Calvary, where Christ is said to have suffered without the gate, are almost now in the centre of the city."

With respect to its present state, the Turks call it Cudsumbarii; it is thinly peopled, the inhabitants amount to about twenty-two thousand; the walls are weak, and without bastions, the ditch inconsiderable; the gates are six in number, viz. Damascus, St. Stephen's, Herod's, Sterquilina, Bethlehem, and Mount Sion Gate; beside the Golden Gate, which is shut up on account of the prophecy the Turks have among them, that by that gate the Christians are to take Jerusalem. The streets are narrow, and the houses mean. Pilgrims and travellers, who flock from all parts, either from devotion or out of curiosity, are the principal support of the city. A Turkish bashaw resides here to collect the grand seignior's revenues, and protect the pilgrims from being insulted by the Arabs.

No European Christian is permitted to enter the city till the requisite duties are discharged, nor can a stranger safely stay here without being on good terms with the Latin fathers, these ecclesi-

astics subsisting by their forgeries, and pretending to guide travellers to every spot mentioned in the New or Old Testament.

The principal object of the pilgrims is the church of the holy sepulchre, situated upon Mount Calvary. It is one hundred paces in length and sixty in breadth; the workmen were obliged to reduce the hill to a plain area, in order to lay the foundation; but great precaution was used not to alter any part which was the scene of our Saviour's passion. The scene of the crucifixion is left entire, being about twelve yards square, and stands at this day so much higher than the floor of the church, that it is ascended by twenty-one steps. The holy sepulchre, which was originally a cave hewn out in the bottom of a rock, may be now compared to a grotto standing above ground, and having the rock cut away and levelled all round. The walls of the church of the Holy Sepulchre are of stone, and the roof of cedar; the east end encloses Mount Calvary, and the west the holy sepulchre: the former is covered with a superb cupola supported by sixteen large columns, and open at the top. Over the altar there is another fine dome: the nave constitutes the choir, and the aisles of

the church contain the most remarkable places where the circumstances of our Saviour's passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the church of the Crucifixion, the hole is shown in which it is said the cross was fixed. The altar has three crosses richly adorned on it, particularly one with four lamps of immense value, which are constantly kept burning. The cloister round the chapel is divided into various rooms: the Latins, who take care of the church, have apartments on the north-west side, but they are never suffered to go out, the Turks keeping the keys, and furnishing them with provisions through a wicket. Some grand ceremonies are performed at Easter, representing Christ's passion, crucifixion, death, and resurrection.

On Mount Moriah, in the south part of the city, stands the edifice called Solomon's Temple. The centre part, where the Jewish Sanctum Sanctorum was supposed to have stood, is converted into a Turkish mosque.

It is remarkable that the Turkish sangiac, who governs this city, resides in the house where Pontius Pilate is supposed to have formerly lived. The

principal part of the churches have been converted into mosques; the priests and other Christians are kept miserably poor by the tyranny of the government, and have scarce any subsistence but what they procure by accommodating strangers with food and lodging, and selling them relics.

In the neighbourhood of Jerusalem, the most remarkable antiquities are :—

The pools of Bethesda and Gihon : the former, one hundred and twenty paces long, forty broad, and eight deep, is at present dry; but Gihon, which is about a quarter of a mile from Bethlehem gate, is a magnificent relic, one hundred and six paces long, sixty broad, lined with a wall of plaster, and still full of water.

The tomb of the Virgin Mary, in the valley of Jehoshaphat, has a descent to it by a flight of forty-seven magnificent steps. On the right-hand is the sepulchre of St. Anne, the mother of the Blessed Virgin, and on the left that of Joseph her husband : the whole is cut in the solid rock.

Absalom's pillar, or place, which it is said was erected by that prince to perpetuate his memory, as he had no male issue, resembles a sepulchre, though it is not known that he was buried here.

There is a large heap of stones about it, which are always increasing, for every Jew or Turk who passes by makes a point of throwing a stone upon the heap, as a token of abhorrence to Absalom for his unnatural rebellion against his father.

To the eastward of the above is the tomb of Zachariah, the son of Barachiah, whom the Jews slew between the temple and the altar, as it is commonly supposed. It is cut out of the rock, eighteen feet high, as many square, and adorned with Ionic columns on each front, cut out of the same rock, and supporting a cornice.

The royal sepulchres without the walls of Jerusalem are some of the most elaborate, curious, and magnificent antique remains that imagination can conceive. By whom they were built is uncertain, but they consist of a great number of apartments, most of which are spacious, and all cut out of the marble rock.

Near Jerusalem is a spot of ground, fifty yards long and thirty broad, which is now the burial-place of the Armenians. It was formerly the Aceldema, field of blood, or potter's field, purchased with the price of Judas' treason as a place of interment for strangers. It is walled round, to

prevent the Turks from abusing the bones of the Christians; but one half of it is occupied by a charnel-house.

A modern writer observes, that " under the name of Christianity every degrading superstition and profane rite, equally remote from the enlightened tenets of the gospel and the dignity of human nature, are professed and tolerated where the benign doctrines of Christianity emanated to enlighten and purify distant lands; and the desolating events that have swept over this devoted city, have annihilated almost every trace of those structures which constituted the pride of its early history."

Jerusalem was taken in the eleventh year of Zedekiah by Nebuchadnezzar, when the Jews were led captive to Babylon. Seventy years after the birth of Christ it was taken by the Romans, after sustaining one of the most remarkable sieges in history; and it was at this period it was destroyed, together with the temple, when eleven hundred thousand Jews are said to have been slaughtered.

A new city was built near its ruins by the emperor Adrian; the Persians took it in 614, and the Saracens in 636. The crusaders had possession of it in 1099, the new kingdom founded by whom

lasted eighty-eight years, during the reign of nine kings. Saladin, king of Egypt and Syria, obtained possession of it in 1187; and in 1217, the Turks drove out the Saracens, and retained it for above five centuries: they called it Heleods, or the Holy City. It was taken by the French commanded by Buonaparte in 1791, and is now under the dominion of the grand seignior.

Jerusalem is about one hundred and twenty miles south-west of Damascus, and forty-five miles from the Mediterranean Sea.

Kishon. This river unites with the Mediterranean at the bay of Acre, and is alluded to in the sublime Song of Deborah. "They fought from heaven; the stars in their courses fought against Sisera. The river Kishon swept them away, that ancient river the river Kishon."

Kirjath-Jearim, north-west of Jerusalem. Here the ark was kept for many years.

Lake of Gennesareth, or Sea of Galilee; called a sea by three of the evangelists, but generally a lake by St. Luke. A modern writer observes, that

“ among lakes it may be accounted a sea, such the greatness—among seas reputed a lake, such the sweetness and freshness of the water.”

Mount Lebanon, or *Lebanus*, a range of hills passing through the north of Palestine, some of which are above a thousand feet high ; the stately cedars of which Solomon's temple was constructed grew upon these hills.

Mount of Olives. The olive-tree is the spontaneous production of this mountain, and some of the trees are an immense size. The late Dr. Clarke observes, it is an interesting fact, that during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine ; yet the olive still vindicates its paternal soil, and is found at this day upon the same spot which was called by the Hebrew writers Mount Olivet, and the Mount of Olives, eleven centuries before the Christian era. It was here that the Messiah delivered his prediction concerning the downfall of Jerusalem, and the army of Titus encamped upon the spot where its

destruction had been foretold. This was the scene of our Saviour's agony before the crucifixion ; and here also the pious monarch David gave to heaven the offering of a wounded spirit.

Mount Tabor. It was upon this mount that Barak was encamped when, at the suggestion of Deborah, he descended with ten thousand men and discomfited the host of Sisera : " So that Sisera lighted off his chariot, and fled away on his feet."

Mount Nebo, or Pisgah, in Reuben. The prophet of Israel expired on the mountain of Nebo, without having ever entered the promised land, and was buried in the plains of Moab over against Beth-peor : " But no man knows of his sepulchre unto this day." His decease took place towards the fortieth year after the departure from Egypt, anno mundi 2552.

Megiddo, in West Manasseh, where Josiah was defeated and mortally wounded by Pharaoh-Necho, king of Egypt.

Mount Calvary. Wilson says, " agreeably to a

practice observed by pilgrims, I saluted on my knees the spot of the nativity, although unquestionably no kind of ceremony was requisite to enhance that sublime sense I entertained, at the critical moment, of those eternal obligations, which, in common with the whole race of mankind, I was under to that glorious being, who here began his career of suffering, humiliation, and submission, which terminated at the moment he shed his precious blood on the tree of Calvary, when he meekly said, 'it is finished,' and gave up the ghost."

Mount Carmel, south of Acre, was the scene of Elijah's sacrifice; and it was here that Cain was shot by Zerneth. In different parts are numerous caverns, its summit is covered with oak-trees, the valley beneath with vines, olives, and lilies. "And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these."

Nablous, Sichem, or Sychar, in the tribe of Ephraim, beautifully situated near the parcel of

ground that Jacob gave to his son Joseph ; and formerly the metropolis of Samaria. Here were deposited the remains of Joseph, Eleazar, and of Joshua ; and at a short distance is Jacob's well, where our Saviour revealed himself to the woman of Samaria.

Nazareth. A church, formerly the synagogue where Christ is said to have read the Scriptures to the Jews, is still here, and which, perhaps, owes its preservation to the mother of Constantine, who made a pilgrimage to the Holy Land when above eighty years old, and employed every means which her extensive influence supplied, to rescue from oblivion the holy places. Upon the altar of this church is represented the interview between the angel Gabriel and the wife of Joseph ; and on the opposite side of the road is a small chapel, enclosing the fragments of a rock, upon which our Saviour is supposed to have spread his fare, and to have shared it with his disciples.

Plain of Saron, north-east of Joppa, celebrated for the beauty of its roses.

Ramah, in the tribe of Benjamin, was one of

the first towns that fell into the hands of the Christians after the arrival of the armies of the Crusaders. In 1812 it was entirely depopulated by the plague ; not only men, women, and children, but cattle of all kinds, and every thing that had life, became its victims.

Ramoth-Gilead, in Gad, was the occasion of numerous wars between the kings of Israel and kings of Damascus.

Samaria, in West Manasseh, the capital of the kingdom of Israel, was destroyed by Salmaneser, king of Assyria, seven hundred and twenty-one years before the birth of Christ. Herod the Great afterwards rebuilt it, who called it *Sabaste*, (the Greek for Augusta,) in honour of the emperor Augustus.

Tiberias is upon the border of the sea of that name. Here stands a magnificent church, dedicated to St. Peter by the empress Helena, mother of Constantine the First, erected on the spot where our Saviour is said to have appeared to St. Peter after his resurrection. The hot baths of Emmaus,

celebrated for their medicinal qualities, are about a mile from this city. .

Tyre has two harbours, one on the north side very good, the other choked up by the ruins of the city. At the time of its destruction, by Nebuchadnezzar, Tyre was twenty miles in circumference, and one of the most splendid cities of the east; a shell-fish was found here which dyes a fine purple, thence called the Tyrian dye. It is now little more than a heap of ruins, and the present inhabitants, who are miserably poor, live in vaults and huts, and subsist by fishing. The prophecy, "that Tyre, the queen of nations, should be a rock for fishers to hang their nets on," has been completely verified.

For a description of Tyrian magnificence, see Ezekiel, chap. xxvii. and xxviii.

THE TEMPLE.

The clearest and best descriptions extant of this magnificent building, are supposed to be by Josephus, Lamy, Calmet, and Dr. Carpenter, and the information of these authorities is, perhaps, nearly comprised in the following:—

The temple, including all the courts and buildings connected with it, was enclosed by a wall of 625 feet each way, and porticoes were all round this enclosure. On the north-east and west, were *three rows of pillars*. Their width was 45 feet, and the pillars supporting the roofs of the porticoes were above 36 feet high. Each of these was formed of one solid piece of white marble, and the roofs being of red cedar, curiously carved, the contrast gave to this part an extremely beautiful appearance. Elegantly simple throughout, it was also magnificently grand.

King Herod, however, appears to have employed all that wealth, genius, and taste, were capable of doing, in erecting a most superb structure, called the *royal portico*, on the south side of the outward

enclosure, extending along its whole length. This splendid portico had *four rows of pillars*, dividing it into three aisles; resembling in form or arrangement only, the outer choir of a cathedral, supposing one of the side walls to be removed. The outer and inner aisles were each 30 feet broad, the centre 45, making in all a range of 105 feet; the roofs of the two smaller aisles were 50 feet from the ground, the centre one was 100 feet in height, of red cedar also, and curiously carved. The columns of this portico were 27 feet in height, and are described by Josephus as being equal in circumference to what three men could grasp in their arms. The whole was ornamented with all that Grecian architecture could do, under the restraint of Jewish principles. The portico on the east, which is mentioned in the Gospel of St. John, and in the Acts, is supposed to have been that called *Solomon's Porch*.

To the Temple were four grand entrances on the north, and on the west, leading to the city, were two other gates.

All the space in the outer court not under the portico, formed a tessellated pavement. At no great distance from the porticoes was an elegant stone

wall, or balustrade, about 5 feet high, with pillars upon it bearing inscriptions, which forbade Gentiles and unclean persons from going further, on pain of death; from this circumstance the space between the partition wall and the outer wall of the Temple was called the *Court of the Gentiles*. It was in this court that the changers of money, and the persons who sold animals for sacrifice, were permitted by the priests to hold their traffic. The temple tribute money was paid in the half-shekel, (worth about fifteen pence,) and the exchangers, for a small profit, furnished this coin in exchange for foreign money. Considering the interruption it must have caused to those devout Gentiles who came to worship at Jerusalem, the employment of this court for traffic must be regarded as alike irreligious and indecorous.

From the balustrade were two flights of steps, ascending to the inner court, which enclosed the court of the women, the court of the priests, the altar of burnt-offerings, and the Temple properly so called. This court was surrounded by a wall 60 feet high on the outside, but only 40 feet within, which, with the greater height of the ground within, made it, however, nearly as high as the outside

wall. To this court there were four gates on the south, and also on the north. On the east there was one grand gate, and within it another leading into the enclosure for the women. All these gates had a most splendid appearance, they were 45 feet in height, half that in breadth, and entirely covered with gold and silver. The eastern gate was peculiarly splendid, it was made entirely of corinthian brass, and was covered with richer and thicker plates of gold and silver than the rest. This was the grand entrance into the inner court, through which the great bulk of the people, especially the women, passed, and is supposed to be what in the Acts is called the Beautiful Gate of the Temple.

What in the Gospels is denominated the treasury, was probably a portico all along the eastern side of the inner court, under which it is presumed (near the Beautiful Gate) were placed the chests designed to receive the gifts of the worshippers.

In front of this portico was the *court of the women*, the ascent to which from the Beautiful Gate was by another flight of steps. In this court alone, the Jewish women, whether natives or foreigners, were allowed to worship. In the centre was the *court of the priests*, which was separated from the rest of

the inner court by a low wall of elegant structure, and in it stood the altar of *burnt-offerings*. This altar was 72 feet in length and breadth, and 22 feet high. There was an inclined ascent to it from the south. Josephus says "it was formed without any iron tool, nor did any iron tool so much as touch it at any time."

Into the court of the priests none were allowed to enter but the priests themselves; and from it, by a flight of steps, was the entrance to the Temple properly so called.

The front of this edifice was a square, 150 feet in height and breadth, but the breadth speedily contracted to 90 feet. A large opening, 105 feet high by 39 feet broad, without any doors, led into the *vestibule* of the Temple, which was 75 feet deep, 135 feet high, and 30 feet broad. At the end of this vestibule were large folding-doors covered over with gold, as were the walls of the vestibule itself; and before the doors was a magnificent Babylonian curtain extending from top to bottom. Above this were golden vines, from which hung clusters of golden grapes as long as the height of a man.

Next to the vestibule succeeded the *Holy Place*,

which was 90 feet high, 60 long, and 30 broad. In this were kept the golden candlestick, the altar of incense, and the table of shew-bread.

The *Holy of Holies* was the same breadth with the Holy Place, its length 30 feet. This had the full height of the whole building; there were no rooms above it, or on the side of it; but along the side of the vestibule and of the Holy Place were numerous apartments communicating with the vestibule, and some apparently over the Holy Place. The Holy of Holies was separated from the Holy Place by a *veil*; it contained nothing; and it was never entered except by the high-priest, once a year, on the great day of expiation. Along the roof of the temple were sharpened spikes of gold, to prevent birds from resting on and polluting it.

Incredible as it may appear, the stones of which the temple was composed were, according to Josephus, of the extraordinary size of 66 feet long, 9 broad, and 7 high; in confirmation of this authority, Maundrel informs us, that he saw at Balbec one stone 63 feet long, and two others each 60 feet long, 12 broad, and 12 high; and the author of this work has seen them of similar size.

The proportions and form of the temple would

not, perhaps, suit modern taste, but the magnificent effect of the whole may be imagined when it is considered that the principal front, 150 feet in height and breadth, was covered with plates of gold ; and the vestibule within, all of which was visible to the east, as well as the sanctuary, was ornamented in the same manner ; “ it reflected,” says the respectable Jewish historian, Josephus, “ so strong and dazzling an effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than that of the sun itself ; to strangers, who approached the capital, the temple appeared, at some distance, like a huge mountain of snow covered with gold, for where it was not covered with plates of gold it was extremely white and glistering.”

Dr. Carpenter continues his interesting description, by saying, “ About forty-six years before our Lord’s ministry, Herod began to repair, or rather rebuild that temple which had been built by the Jews on their return from the Babylonish captivity. He employed 18,000 workmen upon it during eight or nine years. The temple itself was built by the priests, a thousand of whom were instructed for that purpose in the arts of architecture. But

though all that was necessary for divine worship was finished in the time already mentioned, yet the Jews were continually ornamenting and enlarging the temple, until the period of the final war; and one cause of the dreadful disorders which then took place, was that a great number of workmen, to the amount of many thousands, at the completion of the object in view, were no longer employed and were ready for plunder and barbarity.

“About forty years before the destruction of Jerusalem, by Titus, our Lord foretold the utter ruin of this magnificent structure. At that time nothing was more improbable, but his prophetic declarations were fully accomplished, in opposition to the earnest wishes of the conqueror to save the temple.

“The sheep-market was near the north-east corner of the exterior buildings of the temple, where the sheep were sold for the temple service; and adjoining to it was a bath, called the Pool of Bethesda, in which the animals were washed before they were delivered to the priests. In the rock on the north side was a spring, from which the water fell into the pool below. Here it was that Jesus healed the poor man who had lost the

use of his limbs for thirty-eight years. Adjoining the north-west corner of the temple wall was a strong fortress built by Herod the Great, and named Antonia. This was a large square building, sufficiently spacious for a palace. It had an immediate communication by a flight of steps with the temple courts; and its height was so great that it overlooked them. A Roman garrison guarded the fortress, and it was from this place that the tribune with his soldiers ran to quell the tumult which the Jews made, from their supposing that Paul had taken Trophimus further in the temple than the separating pillars. It is presumed that Pilate, whose usual residence, as the Roman procurator, was in Cæsarea, resided in Port Antonia, when he came to Jerusalem at the great feasts, or on other occasions.

“The fortress was then the prætorium, or place where the supreme judge resided, and held his courts of justice. Before the prætorium was a raised pavement, called Gabbatha, and on it stood the tribune or seat of judgment. This pavement was constructed to accommodate the Jews, who could then have their causes decided without en-

tering the prætorium, which rendered purification necessary.

“ When Pilate examined Jesus apart from the Jews, he was within the court of the prætorium ; when in their presence, it was on the raised pavement. There Jesus was condemned by Pilate, and immediately after he was scourged in the presence of the mad multitude. St. Mark says, in the 15th chapter, that the soldiers led Jesus within the court, that is within the prætorium, and there derided him.

“ Pilate brought Jesus a second time on the raised pavement, probably to produce compassion in the mind of the Jews, but they still demanding his death, the Roman governor sat down on the tribunal, and finally delivered him up to their sanguinary purposes.

“ Jesus was then led from the prætorium, and conducted through the gate of justice, which lay west of the temple to *Mount Calvary*, which was then without the walls ; and there at a spot, called *Golgotha*, they crucified him.”

HORÆ PAULINÆ.—p. 424.

“ Here then,” says Paley, “ we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, whenever he came, a renewal of the same treatment and the same dangers, yet when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in his course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul.”——“ The question is, whether falsehood was ever attested by evidence like this.

Falsehoods we know have found their way into reports, into tradition, into books : but is an example to be met with, of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril ; submitting to the loss of home and country ; to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so ?”

The reply of the Shiek of the Rechabites, who was asked by a celebrated English missionary in 1827 to drink wine, is too remarkable to be omitted in a work of such extensive circulation as this.

You ask me to drink wine, my reply is that of my people.

“ We will drink no wine : for Jonadab the son of Rechab our father commanded us, saying, ye shall drink no wine, neither ye nor your sons for ever ; neither shall ye build house, nor sow seed,

nor plant vineyards, nor have any ; but all your days ye shall dwell in tents : that ye may live many days in the land where ye be strangers.

“ Thus have we obeyed the voice of Jonadab, the son of Rechab our father, in all that he has charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.

“ Nor to build houses for us to dwell in : neither have we vineyard, nor field, nor seed :

“ But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.”—Jeremiah xxxv. 6.

PRAYER is the soul's sincere desire,
Utter'd or unexpressed ;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear ;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try ;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air,
His watch-word at the gates of death—
He enters heaven with prayer.

MONTGOMERY.

PART II.

E G Y P T.



EGYPT.

*Introductory Remarks;—General History of Egypt;
Particular History of Cities and Towns;—Descriptions
of the principal Pyramids;—Description of the
River Nile.*

EGYPT, the earliest and most magnificent kingdom in the world, was peopled by Mizraim, the son of Ham, and grandson of Noah, soon after the confusion of Babel, and has almost from its first settlement been celebrated by the historians of all nations for its extensive acquirements in astronomy and other branches of science and learning.

Sesostris is the first monarch of this country, whose reign is recorded with any degree of distinctness, and is considered the most extraordinary part of the Egyptian history; so great was this warrior's ambition, that he contemplated the con-

quest of the whole world, and to effect his purpose prepared an army of six hundred thousand foot, twenty-four thousand horse, and twenty-seven thousand chariots; besides his land forces, two fleets were equipped, one, according to Diodorus, consisted of four hundred sail, with which he conquered Cyprus, the coast of Phœnicia, and several of the Cyclades; the other, Herodotus says, conquered all the coasts of the Red Sea. Sesostris marched against the Ethiopians, whom he subdued, and obliged to pay him tribute in gold, ebony, and ivory; from thence he proceeded as far as the promontory of Dira, near the strait of Babelmandel, where he erected a pillar with an inscription in sacred characters; and it is agreed by almost all authors of antiquity, that he overrun and pillaged the whole continent of Asia, and some part of Europe. He crossed the Ganges and erected pillars upon its banks, and from thence marched eastward to the extremity of the Asiatic continent; the inscription upon these pillars was, "Sesostris king of kings and lord of lords subdued this country by force of arms." His return was hastened by intelligence received from the high-priest of Egypt of his brother having assumed the diadem,

who was soon deposed, and Sesostris, after erecting a temple in every city in Egypt, became blind and destroyed himself.

An uninterrupted series of kings filled the Egyptian throne till the invasion of Cambyses II king of Persia, in the year before Christ 520, when a period was put to that famous monarchy. Most of the superb structures, whose ruins are the admiration of modern times, were erected during the reigns of these princes descended from the line of the Pharaoh's. After the conquest of Egypt by Cambyses, it continued a province of Persia till the destruction of that empire by Alexander the Great, who, after wresting the Persian diadem from Darius, built the celebrated city of Alexandria, then the emporium of the rich merchandize of the Indies.

On the death of Alexander, Egypt fell to the lot of Ptolemy, one of the generals of that great prince, when it once more became an independent kingdom; this event happened about three hundred years before the Christian era. The line of the Ptolemies swayed the Egyptian sceptre between two and three hundred years, and were famous for their magnificence and the encouragement they

gave to learning. The celebrated library of Alexandria, said to contain seven hundred thousand volumes, owed its origin to Ptolemy Philadelphus, the second prince of that dynasty. By his order also the Old Testament was translated from the Hebrew into Greek, and is well known to the learned by the name of the Septuagint. This dynasty terminated with the death of the celebrated Cleopatra, wife to Ptolemy Dionesius, when Egypt was reduced to a Roman province. In this state it continued till the destruction of that empire by the Goths and Vandals. After this memorable period, namely, about the year 640, Omar subjected Egypt to the Mahomedan power, and the caliphs of Babylon were sovereigns of the country till 870, when the Egyptians set up a government of their own, named Ashmed Eben Tolun, and hence it is called the dynasty of the line of Tolun. This line was continued till about the year 1140, and was succeeded by the Turkish line of caliphs, or kings of Egypt, the first of which was Syrachock, who being sent by the sultan with an army into Egypt, conquered the country, but assumed the regal authority himself.

Between the years 1150 and 1190, in the time

of the crusades, Egypt was governed by Noraddin, the Saracen sultan of Damascus, whose son, the famous Saladin, was so formidable an enemy to the Christian adventurers, and retook from them Jerusalem. He instituted the military corps of the mamelukes like the janissaries of Constantinople, who, about the year 1240, advanced one of their own officers to the throne, and afterwards chose their prince out of their own body. Egypt for some time made a figure under those illustrious usurpers, and a noble stand against the growing power of the Turks, till Selim, the Turkish emperor, about the year 1517, defeated the mamelukes in several tremendous engagements, and reduced Egypt to the subjection of the Ottomans. But while this conqueror was settling the government of Egypt, great numbers of the ancient inhabitants withdrew into the deserts and plains under Zinganeus, from whence they attacked the cities and villages upon the Nile, and plundered whatever fell in their way. Selim and his officers seeing that it would be a matter of great difficulty to extirpate those marauders, left them at liberty to quit the country, which they did in great num-

bers, and their posterity is known all over Europe and Asia by the name of Gipsies.

The late Dr. Smollett, speaking of Egypt, says, "It was from hence that the vagrant race called Gipsies came, and dispersed themselves into every kingdom of Europe and Asia. They were originally called Zinganees, from their captain Zinganeus, who, when sultan Selim made a conquest of Egypt about the year 1517, refused to submit to the Turkish yoke, and retired into the deserts, where they lived by rapine and plunder, and frequently came down into the plains of Egypt committing great outrages in the towns upon the Nile, under the dominion of the Turks. But being at length subdued and banished Egypt, they agreed to disperse themselves in small parties into every country of the known world, and as they were natives of Egypt, a country where the occult sciences or black art, as it was called, was supposed to have arrived to great perfection, and which in that credulous age was in great vogue with persons of all religious persuasions, they found no difficulty to maintain themselves by pretending to tell fortunes and future events." The

greater part have, however, latterly been incorporated with, and adopted the manners and customs of, the people amongst whom they live.

Some years ago an attempt was made to deprive the Ottomon Porte of its authority over Egypt, by Ali Bey, whose father was a priest of the Greek church. Ali embraced the Mahomedan religion, and being possessed of great ability and address, he soon became very popular. But a false accusation having been made against him to the grand seignior, his head was ordered to be sent to Constantinople. Ali being apprised of the design, seized and put to death the messenger who brought the mandate, and soon afterwards found means to put himself at the head of an army; taking likewise advantage of the distressed and dangerous situation to which the Turkish empire was reduced by the war it was engaged in with the Russians, he boldly ascended the throne of the ancient sultans of Egypt. Not content with that kingdom, he also laid claim to Syria, Palestine, and that part of Arabia which had formerly been under the dominion of the sultans; and marching at the head of his troops to support these pretensions, he easily

subdued some of the neighbouring provinces of Arabia and Syria.

Whilst Ali was employed in these great enterprises, he was not less attentive to establishing a regular form of government, and introducing order into a country that had been long the seat of anarchy and confusion.

He also extended his views to commerce, for which purpose he gave great encouragement to the Christian traders, and took off some grievous restraints and indignities to which they were subjected by the arbitrary power of the governor. With the same views he wrote a letter to the republic of Venice, with the greatest assurances of his friendship, and that their merchants should meet with all possible protection and safety. His great design was said to be to make himself master of the Red Sea, to open the port of Suez to all nations, but particularly to Europeans, and to make Egypt once more the great centre of commerce.

The conduct and views of Ali displayed an extent of thought and ability that indicated nothing of the barbarian, and bespoke a greatness of mind capable of founding an empire; but he was not

finally successful. For some time he proved extremely fortunate, having assumed the titles and state of the ancient sultans of Egypt, and being ably supported by sheik Daher and some other Arabian princes, who warmly espoused his cause. In almost all his enterprises against the neighbouring Asiatic governors and bashaws he likewise succeeded, and repeatedly defeated them ; but he was at length deprived of the sovereignty by the base and ungrateful conduct of his brother-in-law Mahomed Bey Aboudaal, who, on the 7th of March, 1773, totally defeated his troops, wounded and took him prisoner ; he afterwards died of his wounds, and was buried at Grand Cairo.

Aboudaal for some time governed Egypt as sheik Ballet, and marched into Palestine to subdue sheik Daher ; but after behaving with great cruelty to the inhabitants of the places he took, he was found dead in his bed one morning at Acre, supposed to have been strangled. Sheik Daher accepted the Porte's full amnesty, and the captain pacha's invitation to dine on board his ship, when the captain produced his orders, and the brave Daher, Ali Bey's friend and ally, had his head struck off in the eighty-fifth year of his age ; thus forfeiting

his life to his own credulity and the false assurances of his treacherous enemies.

The present ruler of Egypt, Mahomed Ali, (who had just completed his sixtieth year when the author last saw highness in November, 1830,) is a prince of extremely handsome person, and of uncommon bravery and ability. His humanity has been impeached from his destroying the mamelukes in the citadel of Cairo, whom he invited to an entertainment, and when assembled, directed his troops to fire upon ; but those conversant with Egyptian politics agree in stating, that it would have been the reverse if the mamelukes had not been anticipated, and that they would have destroyed the bashaw.

Egypt communicates with the coast of the Black Sea, Natolia, Caramania, and Syria ; with Italy and France ; with the coast of Spain, the northern coast of Africa, and all the islands of the Mediterranean, in twenty days ; with the coast of Arabia Felix, the gulfs of Persia and Bengal, the eastern coasts of Africa, Madagascar, and the Cape of Good Hope, in forty days ; with the coasts of Sumatra, Java, Japan and China, the Philippines, the coasts of Brazil, and great part of America, with all the

interior parts of Asia, Africa, and Europe, in ninety days ; and in a hundred days may send her tidings to the furthest corner of the earth.

In January, February, and March, the weather is variable ; in the neighbourhood of Alexandria more generally dry than wet ; at Cairo it seldom rains. April and May, the desert winds blow ; their duration is generally about three days, if so late as the end of May they are sometimes fatal. In June, the waters of the Nile begin to rise, and the north-west winds set in. July and August, the waters attain their greatest height, which very much increases the salubrity of the air, and in September are let in over a great portion of the land. During the months of October, November, and December, the climate of Egypt is one of the most delightful it is possible to imagine.

The plague is generally introduced by ships from Smyrna and Constantinople, sometimes from Syria. Anointing the body with olive oil will preserve any person from infection, and will in most cases cure the already infected. A malady which seems most peculiar to this country is blindness, and is so common at Cairo, that Volney observed, that out of a hundred persons he met in the streets, he

might reckon twenty quite blind, ten without the sight of one eye, and twenty others with their eyes inflamed or blemished.

The soil of Egypt is luxuriant even to a proverb, owing to the annual overflowing of the Nile ; its fertility is such, after the waters of this celebrated river begin to retire, that the labour of the agriculturist is almost nothing—he throws his wheat, barley, or lupins, into the rich mud or slime left after the inundation without adding any manure, merely mixing it with a little sand. He turns his cattle out to graze in November, and in about a month nothing can be more charming than the prospect which the face of the country presents in rising corn, vegetables, and verdure of every sort. In December, the acacia, orange, lemon, and other blossoms, perfume the air. Moisture is supplied by small regular drains from cisterns and reservoirs, to the sugar-canes, pulse, melons, and other plants requiring it. Dates, plantains, and figs, are in great abundance, and the meadows yield the richest pasture in the world.

Animals are numerous and of various kinds ; it is computed that above two hundred thousand oxen and cows alone are daily employed by the

inhabitants in raising water for the use of the fields and gardens. The Egyptian horses are held in great estimation, and their asses superior to those of any other country. Here are also found camels, dromedaries, tigers, antelopes, and hyænas : of the latter, numbers occupy the tombs adjoining the pyramids ; but the most remarkable animals are the crocodile, the hippopotamus or river-horse, the chameleon, the ichneumon or Egyptian rat, of which considerable numbers are seen in the old town of Alexandria, and a large species of ape, with a head somewhat resembling that of a dog ; from which circumstance, the Greeks gave it the appellation of *cynocephalus*. The crocodile, it is generally known, is an amphibious animal resembling a lizard, has four short legs, large feet armed with claws, their backs covered with impenetrable scales, and is commonly about twenty feet in length ; none are, however, now to be seen below Cairo. These animals wait for their prey in the sedge and other coverts on the side of the Nile, and sometimes surprise travellers, who, deceived by the colour, take them for trunks of old trees. The method of attacking a man is to beat him down either with their fore-paws or their tail. The natives have

two ways of destroying them : the first is, by a piece of flesh fastened on a hook, and thrown into the river by a rope, the other end of which is fastened to a stake ; when the animal has seized the bait, they drag him to the shore and easily dispatch him. The other is, by striking them when asleep by the river-side under the belly with a pole pointed with iron, fastened also to a stake ; but this being a dangerous method, is much less practised than the former. The hippopotamus is larger than an ox, which the hinder parts greatly resemble ; the head is like that of a horse, and it has thick large feet with prodigious claws ; this is also an amphibious animal, and often leaves the Nile to feed in the meadows, but on the approach of any person immediately returns into the water.

The ichneuon is about the size of a cat, and covered with rough hair, spotted white and yellow ; its nose is formed like that of a hog, which this animal uses to turn up the earth ; the legs are short and black, and the tail resembles that of a fox. The ichneumon is said to be of infinite use in Egypt from its natural antipathy to the crocodile, whose eggs it destroys. The chameleon is not unlike a lizard in shape, and changes its colour as the spectator changes his position.

Egypt abounds in birds wild and tame, particularly ostriches, eagles, falcons, hawks, and a prodigious number of water-fowl, among which are pelicans, flamingoes, herons and wild ducks ; but those peculiar to the Nile are the ibis, the goose with golden feathers, the rice-hen, or hen of Damietta, and the sac-sac. The ibis is of as great service to the inhabitants as the ichneumon, by destroying the flying serpents which the wind brings from the desert of Lybia. At the proper season of the year these birds, by a peculiar instinct, are said to wait on the frontiers for the serpents, and devour them in their flight before they enter Egypt. The bill and legs of the ibis resemble those of a stork, and its usual food, besides serpents, are snails, locusts, and other insects. The ostrich is of prodigious size, and if pursued will strike with its legs like a horse.

Among the reptiles found in Egypt, are the basilisk or cockatrice, and the asp, whose bite it is said stupifies the passenger and throws him into a deep sleep, which puts an end to his existence.

Egypt, under a liberal government and with good management, may supply her natural wants, and send annually a thousand ships abroad with

her superfluous productions, be the resort of the people of all nations, and the common centre of universal commerce.

Aboukir, formerly Canopus, a small town near Alexandria, celebrated in modern times for a victory gained in its bay by our brave countryman, Lord Nelson, over an enemy's fleet greatly superior in number of ships, guns, and men. It was here, according to Denon, that Buonaparte drove ten thousand Turks into the sea, after slaughtering four thousand of their countrymen in the field of battle.

Alexandria, (ancient) formerly the capital of Egypt, was founded by Alexander the Great, and is situated about forty miles west from the Nile, where it forms a spacious haven, in the shape of a crescent, and is 120 miles north-west of Cairo. It was formerly a very magnificent city, in some degree the emporium of the world, and, by means of the Red Sea, furnished Europe and many parts of Asia, with the rich merchandise and productions of

the East. According to the tradition of the Arabs, when Alexandria was taken by the Saracens, it contained four thousand palaces, as many baths, and four hundred squares. The remains of its former grandeur are still visible. The mosques, baths, aqueducts, and cisterns, preserve an inexpressible air of majesty ; but the greater part of the old town has been either carried away, or employed in building the present city. The Mahomedans, in general, and especially the inhabitants of Alexandria, break down the finest monuments of antiquity, to employ the fragments in the most wretched structures imaginable. Whenever they are at a loss for materials for building, they scruple not to dig up the foundation-stones of the ancient palaces, and if one happens to find a beautiful column in his garden, he will rather make mill-stones of than preserve it. But there still exist three noble remains here which cannot be broken, and hitherto the attempts made to carry them away have been fruitless ; these are the Obelisks or Needles of Cleopatra, and Pompey's, or Dioclesian's, pillar ; the former are single pieces of red granite, covered with hieroglyphics, which the modern Egyptians cannot understand, and each weighs above three

hundred tons. The latter also owes its preservation to its bulk ; it is said to have been erected by Julius Cæsar, to commemorate his victory over Pompey, who escaping from the battle of Pharsalia to the Egyptian coast, was there treacherously murdered. This pillar consists of three stones of beautifully polished red granite, and, including the pedestal and a capital of the Corinthian order, is nearly a hundred feet high. It was from this port that St. Paul embarked on his first mission to Rome.

Alexandria, modern, or *Scandria*, as the Turks and Arabs call it, is enclosed with a thick wall nearly fifty feet high, built by the Arabs. The finest building in the city is a mosque, which in the time of the Greek empire was a church dedicated to St. Athanasius ; it is spacious and ornamented with noble columns. A great number of Greek manuscripts are still said to be preserved in it, but no Christian can enter to examine them.

It was in defending this place in December, 1800, against the English army, commanded by Sir Ralph Abercrombie, that the French are said to have used bullets of copper and brass, the slightest wound from which is generally mortal ; and

here on the 20th of the same month, at a moment decisive as to the fate of Egypt, an adjutant of the 28th, seeing the regiment attacked by the French cavalry in front and rear, gave the word, "rear rank right about face," and the soldiers with astonishing bravery, sustained a tremendous attack, not a single man moving from his place. Near this town the brave and beloved General Abercrombie received a wound in the hour of victory, of which he soon after expired. The exports from Alexandria consist principally of cotton, flaxseed, spices, saffron, grain, senna, and cassia. The imports include all sorts of cutlery, cloth, and cotton prints; nearly seven hundred vessels of different nations clear annually at its custom-house, and the trade is greatly increasing. The English sovereign passes current at the rate of five Spanish dollars, and Englishmen are held in general estimation by the inhabitants.

Among the most respectable mercantile establishments are Messrs. Briggs and Co., Anistatius, Harris, Todd, Brothers and Co., Joyce and Cary, and nothing can be more gentlemanly and kind than the attention shown a traveller by our worthy consul, and his amiable family.

Booluck, supposed to have been the *Latopolis* of the ancient Greeks, is a considerable town and the port of *Cairo*. The different articles of merchandise from Alexandria, Rosetta, and Damietta, pass this way, as well as all the exports from Egypt by the Mediterranean; for the accommodation of merchants, a large custom-house is established here and a vast bazaar, or market-place. Here are also magazines for rice, salt, nitre, and the various productions of Upper Egypt, and a granary belonging to the sultan, in which is deposited the corn sent to Mecca and Medina. It is at this port that the banks of the Nile are annually cut, for the purpose of filling the canals. The river is here little more than an English mile across.

Cairo, called *Musr* by the inhabitants, the present capital of Egypt, is situated upon the Nile, and consists of two cities about a mile distant from each other, Old Cairo and Grand Cairo; the former is now reduced to a very small compass, about two miles round, but the latter extends eastward three miles to the mountains, and is seven in circumference; it was formerly much

larger, and the centre of commerce from the East Indies. The workmanship of the four grand entrance gates, erected by the mamehukes, is extremely beautiful, and the architecture, though simple, has a magnificent appearance. The castle, said to have been built by Saladin, is situated upon a rocky hill separated by art from the principal mountain, Jebel Duise, and is walled round; but being entirely commanded by an eminence on the east, could make but a poor defence since the invention of cannon. The castle is parted into three divisions, which are occupied by the bashaw, the janissaries, and the ladies of the harem; the latter, in number about three hundred, are principally from Circassia and Georgia, and said to be extremely beautiful. The palace is unworthy being the dwelling of a governor of a great province; but the Turkish bashaws are in general ill lodged; they all know that they may not be long in power, and care little about making preparations for the accommodation of their successors. The part occupied by the janissaries has the appearance of a fortress, and is surrounded with strong walls, which are flanked with towers.

The remains of some splendid apartments are

seen at the west end of the castle, covered with domes and ornamented with Mosaic pictures; these rooms are supposed to have been formerly occupied by the ancient sultans. The grand saloon, commonly called Joseph's Hall, is now entirely open, except on the south-west side; and from an eminence near it, which, by the large and beautiful pillars of red granite with which it is adorned, seems to have been a terrace, there is a most delightful view of Cairo, the pyramids, and surrounding country.

The streets, like those of all the Turkish cities, are very narrow, the most spacious not exceeding one of our lanes in breadth, and are pestered with jugglers, fortune-tellers, and beggars. The houses, which are generally built round a court, have very little beauty in their exterior, convenience only being considered. Below, they are built of stone—above, of a sort of cage-work; have few windows, and those very small. The insides, on the contrary, are very regular; those belonging to the principal men have a saloon for common use, and another for state; they have generally four wives, and each has her saloon and suite of apartments. These have no communication with the other parts

of the house, except the common entrance for the servants, and a private entrance, of which the master keeps the key.

There are several magnificent mosques in and near Cairo ; but the most distinguished, both with regard to the solidity of the building, and a grandeur and magnificence that strikes the spectator in a surprising manner, is the mosque of Sultan Hassan, built at the foot of the Castle-hill. It is very lofty, of an oblong square figure, and is ornamented with a particular sort of grotesque carving, after the Turkish manner ; the entrance is very beautifully inlaid with several sorts of marble, and finely carved at the top ; formerly the ascent was by several steps, which are destroyed, and the door walled up, because, in times of public insurrections, the rebels made use of this mosque as an asylum and place of defence. Cairo is usually visited by the plague once in three or four years, when it rages with incredible violence, and carries off great numbers of the people, but always gradually declines in proportion to the swelling of the Nile.

The convenience of water-carriage renders

the city a place of great commerce, and the surrounding country, in the neighbourhood of the Nile, is supplied with merchandise of all kinds from Cairo. A caravan, from Morocco, consisting of from three to four thousand camels, which, in passing along the coast of the Mediterranean, collects pilgrims from Algiers, Tripoli, and Tunis, arrives here annually by way of the desert, to meet the Egyptian caravan, and proceeds with it to Mecca. The greatest inconvenience the European traveller suffers at Cairo, is the intense heat of summer, which was so great in July, 1828, that perspiration ceased with many persons, and they dropped dead in the streets.

One of the favourite diversions of the citizens is their dancing camels, which, when young, they place upon a large heated floor; this makes the poor creatures caper, and being plied all the time with the sound of drums, the noise of that instrument sets them dancing all their lives after.

Damietta, formerly *Tamiathis*, supposed to be the ancient Pelusium, is beautifully situated at the mouth of the eastern branch of the Nile, about a

hundred miles from Rosetta, and contains above twenty thousand inhabitants.

Savery, a French writer, describing this part of Egypt in his letters to a friend, says—

“J’ai voulu, Monsieur, vous peindre la nature telle que je l’ai vue mille fois aux environs de Damietta; mais je sens combien le Peintre est au-dessous du modèle. Representez-vous tout ce que les eaux courantes ont d’agrément, tout ce que la verdure a de fraîcheur, tout ce que la fleur d’orange a de parfums, tout ce qu’un air doux, suave, balsamique a de volupté; tout ce que le spectacle d’un beau ciel a de ravissant et vous aurez une foible idée de cette langue de terre resserrée entre le grand lac et le cours du Nil.”

Lake Mæris. This lake, which was built by order of Herodotus Mæris, one of the kings of Egypt, for the purpose of correcting the irregularities of the Nile, was a most stupendous undertaking. Herodotus states it to have been originally four hundred and fifty miles in circumference, and in most places three hundred feet deep.

Memphis, called also *Noph*, built by Menes,

lies a little south of Cairo; it is remarkable for the beauty of its palm-groves, and is spoken of in the Scriptures as being the ancient capital of Egypt.

Nile, called in the sacred writings *Sihor*. This celebrated river has its source, according to the enterprising traveller Bruce, from three springs, about six hundred yards from a village named Geest, in the district of Saccala; in the country of the Agows. About fifteen miles north of Cairo it forms two large branches—the eastern, which falls into the Mediterranean Sea, after passing Damietta, and the western, the course of which is by Andropolis and Rosetta; this is the only river of any consequence in Egypt, and on its annual inundation depends the fertility of the greatest part of the kingdom. According to the best geographers, the time of this flux corresponds exactly with the rainy season between the tropics, for it commences in the mountains about the latter part of May, and the waters of the Nile begin to swell about the middle of June, which allows about fifteen days for the course of the water from Ethiopia to Egypt. As a further proof that this inundation is caused by the violent

rains in Ethiopia, it should be observed, that about a fortnight after they begin to abate, which happens in September, the river begins to sink in Egypt; and ten days after the rains are entirely ceased, which is generally about the beginning of October, the Nile is reduced to its usual channel. It is not before the latter end of June that public notice is taken of the swelling of the river, by which time it has generally risen nearly twenty feet, and then the public criers proclaim it through the capital and other cities, and continue to publish in the same manner how much it has risen every day, till it arrives at thirty-five feet, when the dam of the great canal at Boolack, which passes through the middle of Cairo, is cut down and the water dispersed over all the lands. When the river is at its proper height, the inhabitants celebrate the event with all sorts of festivities. If it rises about fifty feet, it is a sign of a plentiful year; but if it exceeds that height it is productive of infinite mischief, for, besides sweeping away the houses and destroying the cattle, it engenders a great number of insects which injure the crops.

The day on which the banks of the canal are cut is observed as one of the greatest festivals in Egypt.

The bashaw always attends, accompanied by the great officers of state and an immense concourse of people. Great care is taken that the river has arrived at its proper height before the canal is opened, for if it wants but an inch when the order is given by the bashaw for the dam to be cut, and the year should afterwards prove unfruitful, he is obliged to pay the grand seignior his tribute; but if this precaution be observed, and the harvest prove unfavourable, no tribute can be claimed by the sovereign, the produce being in some years scarcely sufficient to maintain the inhabitants. For the purpose of ascertaining the daily increase of the water, the gradual rise of it is very exactly measured, either by wells sunk or pillars erected, which are termed nilometers. As it is impossible for the Nile without assistance to overflow all the plains of Egypt, canals and trenches have been cut with great labour and expence, from one extremity of the kingdom to the other, that the water may be conveyed to every part; and each town and village has its canal, which is opened at the proper time, that the land may be overflowed. By this method the inhabitants are supplied with water for the various purposes of life.

In Lower Egypt, at the height of the Nile's flood, nothing is to be seen in the plains but the tops of forests and fruit-trees, and the towns and villages being built upon eminences either natural or artificial, the only communication the inhabitants have at that time with each other is by boats.

When the crops are coming up, and the country all verdant, the banks of the Nile are extremely beautiful. A vast number of villages, the ruins of ancient cities, intermingled with groves of palm, acacia, and tamarisk-trees, pigeon-houses of singular form, and numerous vessels with elegant lateen sails, containing groups of passengers clad in the rich costumes of the east, present to the eye of a stranger an uncommon and interesting appearance. The reis, or captain of each vessel, goes on shore at sunrise, spreads a covering upon the earth, kneels, faces the east, and prays for himself and crew.

The inhabitants of the banks of the Nile are dexterous swimmers, of which an instance is said to have been recently given. The servants of a bashaw of three tails arriving at Foa, to pass the night on their way to Cairo, caught a villager in the act of robbing them, seized and took him before

the governor, who ordered that he should be bastinadoed over the feet with fifty stripes. Prior to receiving this cruel punishment, the prisoner requested permission to exhibit a few tricks for the amusement of the bystanders, with the hope of obtaining some mitigation of his sentence. This was granted, when collecting several effects in the tent where he exhibited, he wrapped them up coolly in the manner the Egyptians wrap up their clothes when they have to pass a river, and after playing some time with the parcel, put it on his head, threw himself into the Nile, and before he could be overtaken was safe on the opposite bank.

This river has properties possessed by no other in the world, independent of its being the pleasantest water to drink : it will keep longer and clearer than any other, and is adapted to every domestic purpose. “ And now what hast thou to do in the way of Egypt, to drink the waters of Sihor ? ” — Jer. ii. 18.

The *Pyramids* are the most stupendous structures ever raised by the hands of man ; they are in number about twenty, dispersed over the desert of Lybia. One of the three largest, commonly called the Great Pyramid of Geeza, is situated upon the

top of a rock about a mile westward of the plains of Egypt, above which the rock rises with an easy ascent upwards of a hundred feet. Each side of the pyramid is at its base six hundred and ninety-three feet, its perpendicular height is five hundred feet, but if measured along the sloping side, it is equal to the breadth of the base. It covers an area of four hundred and eighty thousand square feet, or eleven acres of ground. The ascent is by two hundred and seven steps placed on the outside, every step being the depth of one entire stone, and some of the stones are thirty feet in length.

It does not terminate in a point, as is generally supposed, for one of the caliphs, about four hundred and seventy years since, thinking it contained treasure, determined upon taking it down; finding, however, the labour and expence much greater than he imagined, after throwing off several of the stones from the top, whereby the west side was so damaged as to render it inaccessible, the attempt was abandoned.

On the north side an artificial bank of earth is raised thirty feet, and from this there is a narrow square passage which leads into the pyramid: this passage is about four feet high, a little more than

three broad, and extends on a declivity nearly one hundred feet ; at the end of this the traveller must climb over a bed of granite rock, which brings him to the first gallery, a hundred and ten feet in length, five feet in height, and nearly as many broad, built entirely of white polished marble. This leads, by a gentle ascent, to a second, which is one hundred and twenty-four feet in length, twenty-six feet in height, and six broad : it is also of white polished marble cut in vast squares, the junctions so close and exact as to be scarcely discernible by the most curious eye, and on each side there are benches of the same material, which appear to have been constructed to slide the stones upon, with which the interior of the pyramid is constructed. This gallery leads into a noble hall or chamber, situated exactly in the centre of the pyramid : the floor, sides, and roof of this room, are formed of beautiful tablets of Thebaic marble : it is about thirty-five feet in length, eighteen in breadth, and twenty in height. From the top to the bottom there are but six ranges of marble, and the blocks that cover it are of a stupendous length, nine of these forming the roof. In the centre of the hall is a cyrcophagus, formed out of a block .

of red granite eight feet long, three and a half broad, and three deep, supposed to be the tomb of Chemnis or Cheops, king of Egypt, who is said to have founded this pyramid ; nearly adjoining this is another chamber about half the size of that already described, supposed to have been built for the reception of the queen's remains. Leading from this room is a passage about eighty feet long, at the entrance to which are several pedestals, upon which it is probable figures have formerly stood ; and under it another passage, which appears to be nearly three hundred feet long, but so filled up with rubbish, that the slightest of the Arab guides, who accompanied the author, crawling upon his belly, had great difficulty in making his way through it. The travellers who ascend the pyramids, should not allow a greater number of the Arabs to accompany them than the persons forming their own party, and even then they had better be armed, for instances have been known where, seeing themselves the stronger, they have demanded a sum of money when on the summit, accompanied with a threat of throwing the weaker party over if the demand was refused.

Herodotus says, that Cheops employed one hun-

dred thousand men in constructing this pyramid, who were relieved every three months; that ten years were consumed in making the road over which the stones were drawn, a work, he observes, of no less fatigue and difficulty than the construction of the pyramid itself; and that upon the outside were inscribed, in Egyptian characters, the various sums of money expended in the progress of the work, for the bread, radishes, onions, and garlic, consumed by the artificers, and which amounted to no less a sum than sixteen thousand talents. From the top of this pyramid, soon after the waters of the Nile have retired, is the most interesting view it is possible to behold. Looking on one side, the spectator sees only a vast, dreary desert, covered with tombs and sand as far as the eye can reach; all resembles death; on the other, fertile plains covered with the richest pasture, upon which numerous flocks of cattle are seen feeding, and every thing is animated and gay.

Rosetta is between the lake Boorlas and Aboukir, upon the western branch of the Nile, about four miles from the sea. The entrance into Egypt by this town presents a most delightful prospect;

the perpetual verdure of the palm-trees, the numerous orange and lemon groves, and the circumstances of local reflection, excited by an extensive prospect of the Nile and of the plains of Egypt, render it one of the most interesting sights in the eastern world.

Simoon, or hot winds of the desert, have thus been described by a respectable and intelligent traveller: "The violence of their heat may be compared to that of a large oven at the moment of drawing out the door. When they begin to blow, the sky loses its usual serenity, and assumes a dark, heavy, and alarming aspect, the sun laying aside his usual splendour, and becoming of a violet colour. This terrific appearance seems to be occasioned, not by any real haze or cloud in the atmosphere at the time, but solely to the vast quantity of fine sand carried along by the winds, and which is so excessively subtle, that it penetrates every where. The motion of this wind is always rapid, but its heat is not intolerable till after it has continued for some time. Its pernicious qualities are evidently occasioned by its excessive avidity for moisture: thus it dries and shrivels up the skin, and operating upon the lungs in a similar manner, soon produces suffocation and

death. Its extreme dryness is such, that water sprinkled on the floor evaporated in a few minutes; all plants are withered and stripped of their leaves, and fever is instantly produced in the human species by the suppression of perspiration. It usually lasts three days, and is altogether insupportable if it continue beyond that time. The danger is greater when the wind blows in squalls, and to travellers who happen to be exposed to its fury without any shelter, the best method in this case is to stop the nose and mouth with a handkerchief. Camels, by a natural instinct, bury their noses in the sand, and keep them there till the squall is over."

The description of a blast of this kind, which overtook the celebrated Bruce in the desert of Nubia, is still more terrible. Many travellers have mentioned the pillars of moving sand raised by the wind in the deserts. These were observed by him in all their terrific majesty. "Sometimes they appeared to move slowly; at other times with incredible swiftness, so that they would not have been avoided by the fleetest horse. Sometimes they came so near that they threatened destruction to the whole party. Frequently the tops, when arrived at an immense height, so that they were

lost in the clouds, suddenly separated from the bodies and dispersed themselves in air ; and sometimes the whole column broke off near the centre, as if it had received a cannon shot ; and their size was such, that, at the distance of three miles, they appeared ten feet in diameter. The next day they were smaller, but sometimes approached within two miles of the party. The sun was now obscured by them, and the transmission of his rays gave them a dreadful appearance, resembling pillars of fire. This was pronounced by the guide to be a sign of the approaching simoon, or hot wind, and he directed, when it came, that the people should fall upon their faces and keep their mouths upon the sand, to avoid drawing in this pernicious blast with their breath."

As it is almost impossible for any translation to do justice to Fenelon's beautiful description of Egypt, and the French language is now so generally understood, I have copied it verbatim.

Télémaque raconte qu'il fut pris dans le vaisseau tyrien par la flotte de Sésostris, et emmené captif en Egypte.

Si la douleur de notre captivité ne nous eût rendus insensibles à tous les plaisirs, nos yeux auraient été charmés de voir cette terre fertile d'Egypte, semblable à un jardin délicieux arrosé d'un nombre infini de canaux. Nous ne pouvions jeter les yeux sur les deux rivages, sans apercevoir des villes opulentes, des maisons de campagnes agréablement situées, des terres qui se couvraient tous les ans d'une moisson dorée sans se reposer jamais, des prairies pleines de troupeaux, des laboureurs qui étaient accablés sous le poids des fruits que la terre épanchait de son sein, des bergers qui faisaient répéter le doux son de leurs flûtes et de leurs chalumeaux à tous les échos d'alentour.

Ensuite Mentor me faisait remarquer la joie et l'abondance répandues dans toute la campagne d'Egypte, où l'on comptait jusqu'à vingt-deux mille villes. Il admirait la bonne police de ces villes, la justice exercée en faveur du pauvre contre le riche, la bonne éducation des enfans, qu'on accoutumait à l'obéissance, au travail, à la sobriété, à l'amour

des arts ou des lettres, l'exactitude pour toutes les cérémonies de la religion, le désintéressement, le désir de l'honneur, la fidélité pour les hommes, et la crainte pour dieu, que chaque père inspirait à ses enfans.

Reader, farewell ! may God spread over thee the peaceful canopy of his presence ; give thee health on earth, and happiness in thy eternal resting place.

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SUMMARY

OF

*Opinions from the respectable Literary Publications
of the day.*

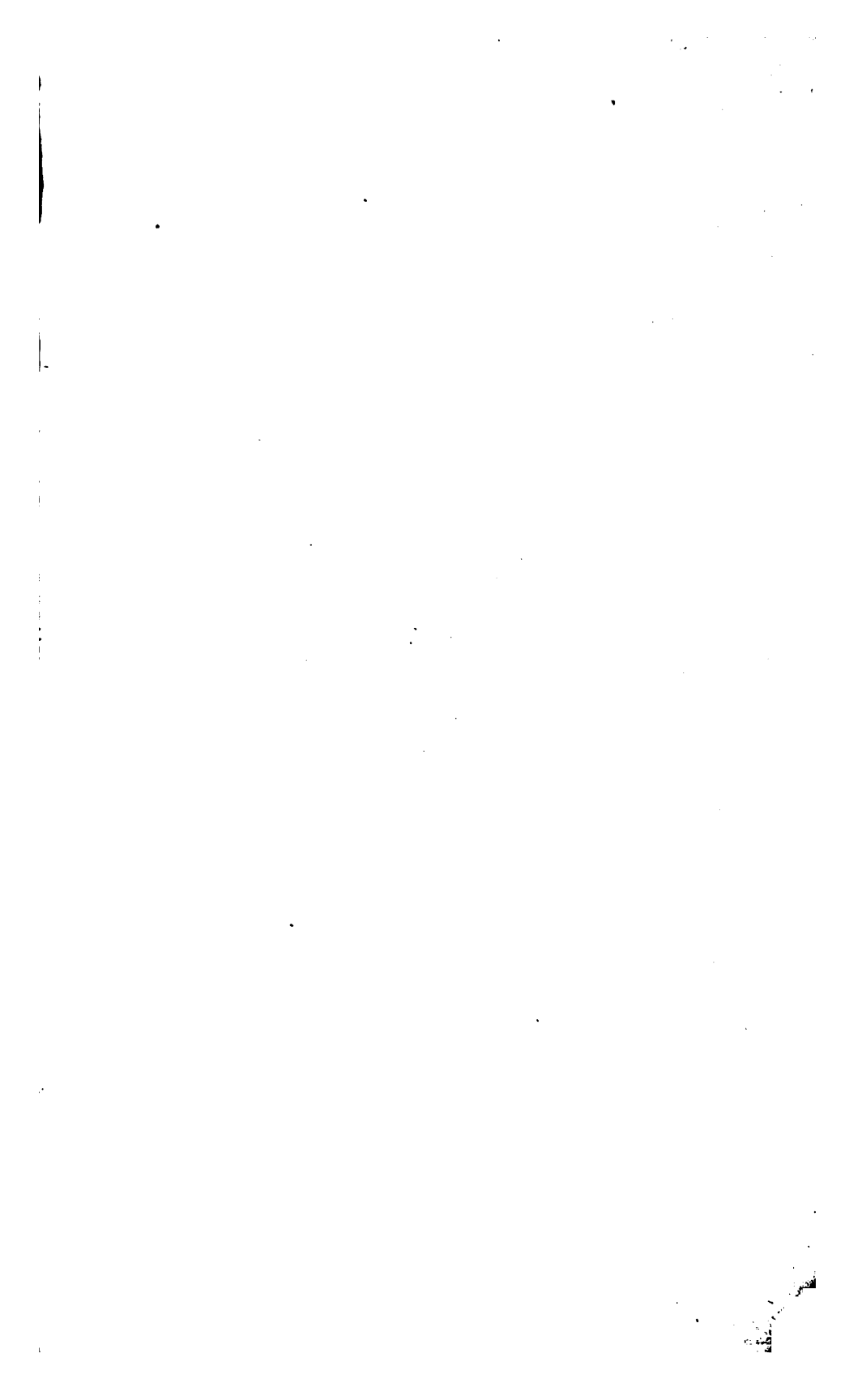
WE have an impression of Mr. Seaton's Map of Palestine and Egypt, with which, and its Companion, we are greatly pleased. It comprehends not only the whole of the former country from Dan to Beersheba, but extends north as far as Basilbek, the Heliopolis of the ancients, north east to Damascus. This work is adapted to every class of society, within whose reach the moderate rate at which it is published brings it. In a theological point of view, the royal are distinguished from the Levitical, and those from the cities of Refuge, without in the smallest degree crowding the Map, merely by the use of initials. The ancient and modern names are also given of all the existing cities, towns, and villages. For the information of merchants and manufacturers, particularly those connected with Egypt, that country is included westward as far as Alexandria, and it extends south to the memorable spot from whence the commandments were delivered. To military men is shown the tract of the French army through the deserts, for the conquest of Syria, with the exact spot (El-Irish) where our brave countryman, Sir Sidney Smith, after defeating Kleber, capitulated with that distinguished general for the evacuation of Egypt by the French troops. The masterly manner in which the interesting countries to which this Map relates are laid down, makes it an excellent companion not only to the Bible, but for the numerous authors who have written of the Holy Land or of Egypt.

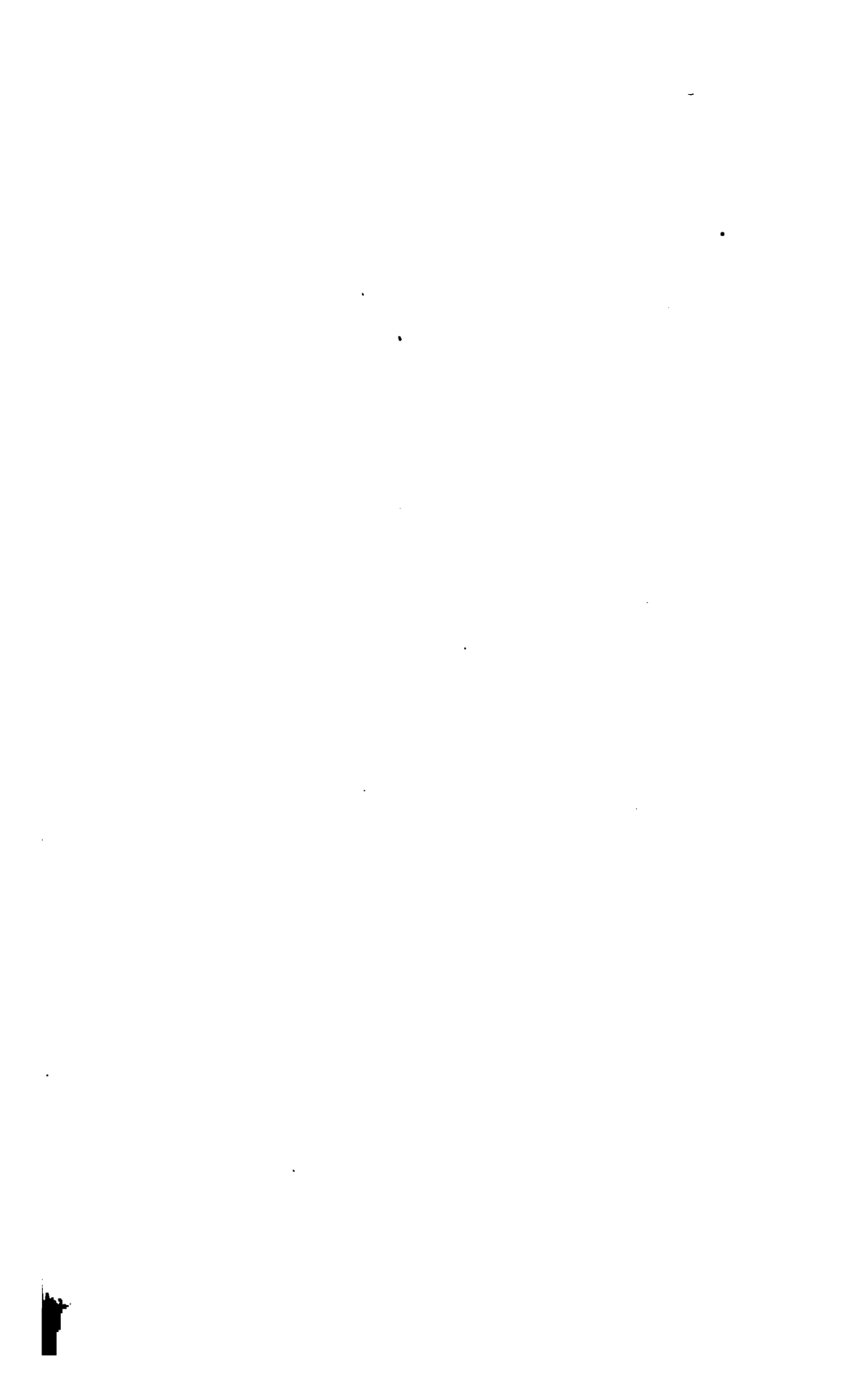
The vignette, which renders it ornamental as well as useful, is the Revelation of our Saviour to the woman of Samaria at the well of Sychar, and the border is the most elegant we have ever seen.

This valuable Map is already patronized by his Majesty, and a majority of the sovereigns of Europe; by the dignitaries of the church, the clergy, magistracy, and ministry generally.

The respectable establishments for the education of youth throughout the United Kingdom have also, we understand, determined upon adopting it in their seminaries. The compilation is principally from surveys made from the French and English Governments; to which is added, the personal research lately made by the proprietor in Egypt, executed in a style that does infinite credit to the artist, Mr. Neale; and we do not give the Companion too high a character by saying, that the Preface alone is worth half the books that are published. We think the period not very distant when Mr. Seaton will have the satisfaction to find that few families will consider their libraries complete without this useful publication; and strongly recommend it to the attention of parents for the information of the rising generation, as being the most perfect illustration of the geography of the Scriptures that has hitherto appeared in this or any other country.

H. S. 18







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